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THE
ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,
DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS,
PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

NOTICES, OR REVIEWS OF VALUABLE FOREIGN BOOKS;
CRITICISMS ON NEW PIECES OF MUSIC AND WORKS OF ART;

AND THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
"censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, judicium
"parcius interponatur." *BACON de historia literaria conscribenda.*

V O L. V.

FROM SEPTEMBER, TO DECEMBER INCLUSIVE, 1789.

L O N D O N:

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M DCC XC.



Academiae Cantabrigiensis
Liber.

T H E
ANALYTICAL REVIEW,

For SEPTEMBER, 1789.

ART. I. *An Enquiry into the History of Scotland preceding the Reign of Malcolm III. or the Year 1056. Including the authentic History of that Period.* By John Pinkerton. In two vols. 8vo. 1028 p. Price 12s. in boards. Nicol. 1789.

MR. PINKERTON, about two years ago, published a dissertation on the origin and progress of the Scythians or Goths, which was originally intended as a part of this work. But as many readers may not, perhaps, choose to begin their perusal of this publication from such remote periods, that dissertation is annexed to the second volume. And it is left to the reader, either to begin with this, or to peruse it after his curiosity may have been excited by the references which point out its connexion with our own history. The object of Mr. Pinkerton, in this dissertation, was to shew, that almost all Europe is, at present, possessed by the descendants of the Scythians, Getæ, or Goths, who were one people; who were also, he says, the progenitors of the antient Greeks and Romans. The reader, he observes, in order to obtain a clear and precise view of this subject, must bear in mind, that there were in antient Europe only four grand races of men: 1. The Celts, the most antient inhabitants that can be traced; and who were to the other races what the savages of America are to the European settlers there. 2. The Iberi of Spain and Aquitania, who were Mauri, and had past from Africa. These two races, he thinks, were few in number; the Celts being mostly destroyed by the Sarmatæ and Scythæ; and few of the Iberi having come into Europe. 3. The Sarmatæ, who were, in all appearance, originally possessors of south-west Tartary, but expelled by the Tartars. 4. The Scythians, who originated from present (he means *modern*) Persia; and spread from thence to the Euxine, and almost over all Europe.

So much, by way of analysis, of our author's dissertation: the first of his works in time, as well as natural order; though the last in the arrangement observed in the volumes before us. As to his work more particularly under our consideration, as falling within the period of our literary journal, Mr. Pinkerton

prefixes to his Enquiry into the History of Scotland, besides the dissertation just described, a preface and an introduction, in which he speaks with great contempt of most other writers on the subjects which he professes to treat, and with considerable respect of himself. Struck with the deplorable state of the antient history of his country, at a time so enlightened as the present, and when most other kingdoms have weighed their antiquities in the sober scales of criticism, the author has devoted years of labour to this pursuit, in which great literary experience is required to guard against mistakes. The neglect of learning in Scotland, he says, is the real and only cause of the ruin of the antient Scottish history. This neglect of learning in his native country, which he takes for granted, is owing to three causes: 1. To remote situation: 2. To want of wealth: 3. To want of public libraries. ‘The exclamation of Montesquieu, in his letters, (says Mr. Pinkerton) *Vous etes tous des Charlatans, Messieurs les Antiquaires!* may be applied to those of Scotland with peculiar justice. The weakest writers in the country have generally assumed this province, which became them as well as if a mule should pretend to carry the tower of an elephant. While the best seem to despise the name and province of an antiquary, forgetful of the examples of Cato, Varro, Cæsar, in antient times, and of Luther, Melancthon, Spelman, Selden, Du Cange, Leibnitz, Muratori, and many others, confessedly men of great talents in modern.’ Mr. Pinkerton goes on, in his preface, consisting of forty-three pages, to accuse the Scottish nation in general of a fervor and impatience of temper, which accords but ill with a spirit of investigation; and he particularly accuses the Scottish antiquaries of a want of patience and industry, of puerile prejudices, and a contempt of truth. But our author, who, (according to his own account) ‘has had considerable reading, previous experience in such matters, much leisure and love of the subject, and no great desire of wealth or fame, has attempted to redeem the early history of his country from total annihilation.’

Mr. Pinkerton, having concluded his preface with acknowledgments to many literari of different countries, proceeds to his introduction, in which he gives a succinct view of what has been done in Scottish antiquities. He finds very little to praise in the Scottish *antiquists*, (antiquaries) whose writings he enumerates, but a great deal to censure: and on the two Macphersons he pours a torrent of asperity. It is a most striking feature, indeed the most striking in Mr. Pinkerton’s writings, that he entertains a contempt, aversion, and almost an abhorrence of all Celtic, or remains of Celtic nations.

Our author, having finished his introduction, goes on to his inquiry. That the Celts, the most antient inhabitants of Europe,

Europe, of which we have any accounts, were in particular, the earliest inhabitants of Scotland, he infers both from historical records and from a fact which he considers as 'equipollent to the best authorities, viz. that the names of rivers and mountains, all over Scotland, even to the furthest western isles, (he means isles) are very often, in that dialect of the Celtic, called the Welch, or Cumraig.' He gives an account of the Roman walls in Britain, in which he adds nothing of the least consequence to what has been written on the same subject by Mr. Innes, in his Critical Essay on the Ancient Inhabitants of North Britain. He arrives, in the progress of his Enquiry, to what he considers as 'the most obscure and difficult part of the Scottish history,' the kingdom of Strat-Clyde; which is generally supposed, by antiquarians, to have been the same with that of Cumbria. This Mr. Pinkerton, on very probable grounds, thinks an error; and is of opinion, that the kingdom of Strat-Clyde, (which he places not in Wales, where also there is a Clyde, as some have done, but in Scotland) included only Dunbarton, Renfrew, and the upper part of Lanerkshire. That of Cumbria comprized Cumberland and Westmoreland in England. 'A space of only sixty miles lay between them; and it is no wonder that this proximity has occasioned their being confounded, as the materials concerning them are so barren.' He then endeavours to shew, that the northern Britons, Caledonians, and Piks, (Picts) were one and the same people. This he thinks as uncontrovertible, as that the same people who called themselves *Hellenes*, were called *Græci* by the Romans. This opinion naturally leads our author into a controversy with Camden, Lloyd, and the two Macphersons, who affirm that the Picts were of Celtic origin. Here we shall extract a passage from his Enquiry, which will exhibit at once his leading ideas, and *passions* too, on the subject of it.

'That they (the Picts) were Goths, shall be shewn in the next chapter, from the consent of all the ancient writers, and from other arguments. That they were Celts is the opinion now to be confuted. The authors who assert the Piks to have been Celts, are divided in their sentiments: for I. *Camden*, writing his *Britannia*, consulted some silly Welch antiquist about etymologies, and other matters, as he did not understand Welch himself*. This same Welch prophet, wishing to make all great folks Welch, as his countrymen delight to do, tho the honour be generally rejected, thought he might lay violent hands on all the fame of the Piks; and thus led Camden into a blunder, which a Welch mind could alone originally form. This opinion Mr. *Lloyd*, another Welchman, also gave†. Innes fell into it, and it forms the radical blemish of his book. II. The two *Macphersons*, led

* This appears from Camden's mss. in the British Museum.

† In the Preface to his *Archæologia*, 1707.

by the same wise Celtic ideas, desire we shall in future, know the Píks to be Gaelic, 'of hur own dear blood and bone:' and they say; believe otherwise at your peril; for are not we skilled in old Celtic, and new, in nonsense and nonentity? And what are Tacitus, and Ammianus, and Beda, and all these old fools to us? Do not we know more than them? Are not we two new wise men of quite a new school?

'The first opinion that the Píks were Welch, i shall seriously examine, as such men as Camden and Innes have adopted it. But i shall first say a very few words to the second, as soon as laughter will permit me to go on; for it is impossible to preserve one's muscles, when one meets with utter absurdity and ignorance in the garb of wisdom and learning.

'Were i seriously to argue in the present state of science, that the Píks were not merely a branch of the Gaelic race, who went from Ireland to the west of Scotland, where they were known in all ages, as at present, for a set of Celtic savages, incapable of any progress in society; i should be in as awkward a situation as when shewing against Mr. Macpherson that the Sarmatians were not Germans, and that a Russian is not an Englishman. Dr. and Mr. Macphersons *assert* that the Scottish Highlanders are the real Caledonians, and the Píks a part of them; the only distinction being that the former lived on the north and west; while the latter lived on the east and south. Such opinions have attended, and of themselves fully mark, the utter decline of learning in Scotland; for every man who has redd much on the subject, knows them to be absolutely ignorant and false, and contradictory to all authorities and facts. In the dark *strange phantoms appear*, but in the light we view only real objects. When the tide of learning again flows in Scotland, it will swallow up for ever those weeds and vermin, which its ebb has left on the shore. Superficial dabblers talk of opinions: men of experienced learning talk of authorities and facts. An ignorant writer will advance any opinions that sooth his sickly fancy, or gratify his prejudice; because he is ignorant of the truth, ignorant of his danger, ignorant of the contemptuous thoughts entertained of him by others.

'Why should i produce the whole writers, ancient and modern, from the first century to the eighteenth, to shew that the Píks were quite a different people from those Irish Highlanders? In the next part it will be shewn, that the later passed from Ireland in the year 503, and were long confined to Argyle, as the Attacots had been before them: and that even the Attacots, the first Irish colony that ever set foot in Píkland, did not arrive there till 258. I need not produce all the ancients whom Mr. Macpherson says, with so much modesty, that he has examined and confuted. Mr. O Conor well observes that he has done this by the second sight; and he accordingly bears the superb epithet of *second-sighted* among the Irish antiquaries. The next chapter of this work, and the Fourth Part, in which the origin of the Old Scots is treated, will sufficiently shew from all ancient authorities that the opinions of the two Macphersons, are truly Celtic, foolish, and ignorant in the extreme. Heaven forbid that a regular answer should be given to such weak visionaries, who are five or six centuries behind the rest of mankind, and not so knowing now as Geoffrey of Monmouth, their brother, was in the Twelfth age!

age! But this whole work is one answer to them, tho most unintentionally; for in it is shewn, from facts and authorities, that neither Piks, nor Scots, were the earliest known inhabitants of Scotland; that the Caledonians or Piks were Goths, and differed as widely from the Dalriads or Highlanders who were Celts from Ireland, as a Dane from a wild Irishman.

Passionate, and, in a question of mere speculation, absurd as this tone of writing must appear to every person, who has received the education of a scholar and a gentleman, we acknowledge that our author has the advantage over his more elegant and polite adversaries, in argument. He shews, with a force that seems irresistible, that the Picts were not Celts, but Goths, both from the testimony of authors, and the names of places. Having expatiated on this last topic, in a copious and convincing manner, he says,

‘ To sum up these remarks on the names of places in Scotland, which, tho perhaps they may little interest the reader, have cost me great labour, let it be observed, I. That two thirds of the names in Hebrud iles and highlands are infallibly Gothic: This is owing to three causes, 1. That the Piks, a Gothic people, possessed these countries down to the sixth century, when a small part was given up to the Irish, who gradually multiplied and seized on the iles and highlands, regions despised by the Piks, who crowded into the more fertile parts, the south of Scotland, and north of England. 2. That the Norwegians in the ninth century seized on the Hebrud iles, and parts of the opposite shore, which they held four centuries. 3. That the highlanders, being a savage people, always engaged in petty emotions, many grants of forfeited lands among them were given to lowlanders. II. That almost the whole names of the North, East, and South of Scotland are Gothic, owing to the Piks, a Gothic people possessing these countries; as at times the Norwegians, another Gothic people, held the North; and the Saxons, another Gothic people, the South. But there are, or at least seem, two exceptions to this general rule, 1. That a few are Cumraig, owing to the Cumri being the first possessors of all Scotland: and to the churchmen who founded churches, around which towns rose, being often Cumri, and giving the places Cumraig names. 2. That a few are Gaelic, owing to the Irish churchmen, who swarmed in Pikland, from the seminary at Hyona, and from Ireland, down to the eleventh and twelfth centuries; and who denominated their churches, villages, and lands, in their own language; nay, as being the sole literati in Pikland, bestowed names perhaps even on large tracts, which passed into charters, and among the people.

‘ I have with great care looked over the large Atlas of Scotland, by Pont, and find the above remarks universally applicable, and sufficient to account for all the names in Scotland. It is indeed curious to observe that in Aberdeenshire, for instance, the name of one village shall be absolute Gothic with *burgh*, another within a mile with *aber*, and another at same distance *inver*. But the single circumstance of the clergy among the Piks being down to the eleventh or twelfth century entirely Welch and Irish, will sufficiently account for this; if the *abers* and *invers* be indeed Welch and Irish.

* *Kils* are also common in Scotland; but the word in Gothic signifies a *spring*, or *fountain*, as in Irish it implies a *cell*, or *chapel*, so that nothing can be founded on such names which are also common in England. *Cars* as *Carberry*, &c. have seldom if ever any connexion with the Welch *Caer*, a town, as they are frequent over all the globe. In Wales *Llan* is very frequent, signifying a *church*; and in Scotland it also occurs, tho rarely: one instance there is so far north as Moray, where *Lan-bridge* surely implies the church of St. Bride, or Bridget, and it must have been founded by some Welch clergyman. For as at first Ninian, Kentigern, and other early teachers of the Picts, were Welch; so in aftertimes the regions of Strat-Clyde and Cumbria proceeded, in conjunction with Columba's seminary at Hyona, to furnish clergy to the Picts; and not one name of a Pictish saint, or churchman, can be found.

* He that would build any argument upon the Welch names in Scotland is desired to reflect that the names of places in Scotland may be about twelve thousand; and of them not above thirty at the most even seem Welch. On the north, east, and south, not above fifty are Irish; while on the west about two thousand are Gothic; and the Gothic names in Scotland amount in all to about Ten Thousand. As for the Irish interpretations of these Gothic names, which any highland seer is ready to furnish, such as that a plain English name *Arthur's seat* is formed of three or four Erse words, &c. it seems doubtful whether they who advance such nonsense, or they who believe it, have most imbecility. These Irish etymologies are mere second sighted delusions. Swift's mock etymologies of *Andromecha* from *Andrew Mackie*, &c. are rational in comparison of them. Were a Chinese or Otaheitan to ask one of these Celtic dreamers the meaning of any name in his respective country, the seer would tell him it was Gaelic, and all about it. The Celtic is so soft, unfixt, and nonsensical a speech, that from it you may make what you will of any thing. Thus the Irish word pronounced *awwe*, for instance, and signifying *law*, is spelt *Adh*, *egh*, *ach*, *ath*, at pleasure. In other tongues a vowel is sometimes changed; but the consonants, which give a determinate form to the word, remain. What reliance can by any man of sense be placed on the meaning of names, when no one knows from what cause of ten thousand the name was given, or whether from any at all? What reliance, when a name will, in two centuries, totally alter it's form? What reliance, above all, on etymologies from the Celtic, a speech which alters it's consonants, it's very essence, at pleasure, and which declines it's nouns by changing their beginnings? These Celtic dreamers commonly catch at some locality, or descriptive attribute, which fits the spot, and then cook their etymologies accordingly. This gives them a plausible air to the superficial, who never reflect that any spot may have a hundred descriptive attributes all equally fitting. M. Bullet, in his *Memoires sur la langue Celtique*, has derived the plainest English names from the Celtic, as *Oakland* from *Oc*, a little hill, *lan* a river, *d* from *dy*, two, &c. &c. Is not this lunacy? But such are all Celtic etymologies; and when a man of science erred so grossly, what must we expect from our shallow highland dabblers? Let us for ever leave those second-sighted seers to enjoy their own madness; and, as madness is said to be catching, let us keep them at a distance.

* Even

• Even in Gothic, a fixt speech, a sensible writer will hardly venture to hint at the etymology of a name now and then; for nothing can be more uncertain. *London* means, we are told, a town in a grove, from *Lund* grove, and *dun* town: yet the name might with equal plausibility be derived from Sarmatic, Tartaric, Chinese, or Arabic. What do we know about the origin of the name? Who was present when the name was given? Do even the Indians know the meaning of their names of places, tho certainly imposed by their ancestors in the same language they still use, tho modernized? Are not names often mere jumbles of letters? A few Greek and Roman names of men had, and have, meanings; but produce, if you can, two names of places in Greece, or Italy, whose meaning is known. What is the meaning of Rome? What of Athens? What of Lacedæmon? What of Corinth? Look into the best Lexicons, are you not told that such are proper names, and admit of no explanation? Ask an Indian savage the meaning of the name of his town, he will tell you he knows it not; it was so called by his fathers. Are our Celtic etymologists of names of places more wise than the Greeks and Romans? Are they not more foolish than the Indians? Did ever any Indian enjoy the second sight? Must not our Celtic neighbours have a remarkable defect in their understandings, and be lost in the frenzy of disordered fancy? What shall we say of those who trust them in points of science, when they cannot even be trusted in points of common sense?

• I have dwelt a little on this matter because Celtic etymology is the frenzy of this shallow age. And shall only observe, before quitting it, that by Gothic names i mean such whose form is Gothic, and may be traced in the Northern kingdoms, Germany and England. I have above produced a small hasty note of identic names in the Northern kingdoms and in Scotland. And tho the present English certainly came from Denmark, and the German shore; yet i cannot trace half that number of identic names in those countries and England. In Ireland most of the towns were built by the Danes and English; but names of villages are often Irish, and in Wales most towns and villages have Welch names, so that Celtic names of towns have sure marks. For examples of what i call Gothic names in Scotland, take on the west *Dunfion, Campbeltown, Southend, Knapdale, Melford, Braccadale, Stornarway, Bewisdale, Annon, Dunstaffnage, Skipness, Pluckhart, Everdale, Kingsburgh, Burg, Seaforth, Dundonald, Durvegan, Limeholder, Barvie, Stonfield, &c. &c. &c.*

• From all that has been said the reader will observe, that they, who infer the Piks to have been Welch, because thirty Welch names, or at least names in *Aber* and *Lan*, occur in Scotland, reason not more accurately than he who would prove the Germans Welch, because names in *Aber* and *Lan* occur in Germany. That the argument is in itself absolute Celtic and childish; for that granting these thirty names Welch, what is to be said to the ten thousand Gothic names in Scotland, which by this truly Celtic ratiocination are utterly forgotten? And that these few Welch names in Scotland are most easily accounted for, because they are either very ancient, as those of rivers and mountains especially, and perhaps of some towns, and in that case remains of the old Celtic inhabitants; or less ancient as some of towns and villages which arose from churches founded by Welch clergymen.

He traces the origin of the Picts to *Scandinavia*, that large peninsula tract including Norway, Sweden, and a part of Denmark. As to the epoch of the Pictish settlement in Scotland, he concludes, from various circumstances, and particularly from the direct authority of two writers, Nennius and Samuel, that the 'settlement of the Picts in the Hebrides (meaning the Ebrudæ Isles, or the Hebrides) may be dated, with as great certainty as any event in the earliest Greek and Roman History, at 300 years before Christ. And their possession of all Scotland, north of Fyn and Tay, at a century after, or 200 years before our æra. And that all authorities, facts, and reason, warrant us to believe, that the Belgæ entered the south, and the Picts the north of Britain, about one and the same time.'

Mr. Pinkerton proceeds to enquire into the province Vespasiana, the Pictish tribes, and kingdom: and, having successfully, in our opinion, combated many childish fables concerning the *Old Scots* or *Dalriads*, proceeds briefly to consider the nature of the Pictish succession, and the extent of the Pictish kingdom. The succession was clearly elective; and as to the extent of the kingdom, which was different, at different periods, it was gradually extended from north to south; from the Orkney Isles and the northern point of Scotland to the river Humber in England. We are, after this, very agreeably entertained by our learned author with dissertations on the Pictish language, manners, and antiquities in Scotland. Here we shall give another quotation, which strongly marks our author's views, and turn of thought and expression.

* Every one, who has been in North Britain, knows that the Lowlanders of that country are as different from the Highlanders, as the English are from the Welch. The race is so extremely distinct as to strike all at first sight. In person the Lowlanders are tall and large, with fair complexions, and often with flaxen, yellow, and red hair, and blue eyes; the grand features of the Goths, in all ancient writers. The Highlanders are generally diminutive, if we except some of Norwegian descent; with brown complexions, and almost always with black curled hair, and dark eyes. In mind and manners the distinction is as marked. The Lowlanders are acute, industrious, sensible, erect, free. The Highlanders stupid, indolent, foolish, fawning, slavish. The former in short have every attribute of a civilized people. The latter are absolute savages: and, like Indians and Negroes, will ever continue so. For a people, which has continued savage from their origin till now, will infallibly remain so till the race be lost by mixture. Their savage indolence forbids all ideas of cultivation. Their want of industry is the cause that they have no towns: their want of towns, the cause that they have no industry. These causes act reciprocally and infinitely. If towns were built for them, they would not inhabit them. In vain do we dream of building towns in their territories. If peopled with Highlanders they will be in ruins in half a century. Norway is not a superior country to the Highlands of Scotland.

Scotland. But what a difference! The one swarms with industry and towns: the other is a desert. Had all these Celtic cattle emigrated five centuries ago, how happy had it been for the country! All we can do is to plant colonies among them; and by this, and encouraging their emigration, try to get rid of the breed.'

The real Gael, or Celts in Scotland, Mr. Pinkerton computes to be four hundred thousand, about a quarter of its people. 'These Gael, he says, are most slavish and poor, as their savage indolence must necessarily make them.' After these, and many other expressions of bitterness and spite, against the Scotch Highlanders, we listen, with great doubt and reserve, to many things asserted concerning the ancestors of that people, in the account which our author gives of the progress of the Dalriads, or Old Scots, from Ireland to North Britain; their settlement there, their kings, the extent of their kingdom, their union with the Caledonians or Picts, their manners, language, antiquities, &c. &c. The great scope and end of his Enquiry, appears to be nothing else than to magnify the virtues, talents, and power of the Goths, and particularly the Scottish Goths, at the expence of the Celts, and especially the Scottish Celts.

Mr. P. in a chapter on the ancient ecclesiastical history of Scotland, offers a few remarks on the conversion of the people of North Britain to christianity; and hints at the few events which can be recovered in chronological order. And, in another chapter, he states the causes which, he thinks, may sufficiently account for the very late appearance of learning among the Picts, or present (meaning modern) Scots.

To render this work more complete, he has judged it necessary, in a supplement, 'to consider the possessions of the Angles, and those of the Norwegians, in present Scotland.' In an appendix to each volume, he has published a great variety of scarce and curious papers, or extracts from them, that serve to illustrate his subject. He has farther illustrated it by several well engraved maps. He has presented us with most copious indexes to all that he has written; lists of kings and epochs; and of the books he has principally used in his investigations. In short, nothing within the compass of industry has been wanting on the part of our author to do justice to his subject and to the purchasers.

Mr. Pinkerton has read, or consulted, a vast variety of books, and applied them to his theory with address. Though it be an easy matter, amidst the darkness of remote times, and the multitude of contradictions to be found in different records, to furnish plausible arguments for almost any system, yet we are clearly of opinion, that Mr. Pinkerton has refuted many fabulous stories that have recently gained credit concerning the Gael or Celts; that he has almost demonstrated, that the

Caledonians and Picts were one people, and of Scandinavian or Gothic, not of Celtic origin; that he has brought to light many curious and interesting particulars relative to the history of England, Scotland, and Ireland, and, on the whole, done good service to the republic of letters and science.

This just praise must not pass unaccompanied with a decided reprobation of Mr. Pinkerton's style and manner of writing, which are indeed a disgrace to literature. Were every writer to take as great liberty with the *usus et norma loquendi*, which constitutes the genius of the English, as of other languages; to offend as frequently and as grossly against grammatical construction, and to introduce as many uncouth and unauthorized modes of expression and of orthography, the English language of these times would become unintelligible in less than a century. The most important quality in style is purity. It is this alone which gives it stability, and renders it a channel of communication between different and distant ages. In what author of reputation do we find the verb *condescend* used synonymously with the verbs to *name*, to *point out*, to *particularize*, to *specify*? Yet it is thus used by Mr. Pinkerton in his preface, page xi. 'But if we were to *condescend* on any learned books.'—In the same preface, page xiv. 'Remedies can never be found, till the disease be *condescended on*.'

In page 409, vol. 1. 'has *condescended* on the following as druidical monuments.'—In short, this is the verb that he generally uses for those just mentioned. He has, in like manner, chosen to substitute the word *present* for *modern*: as, *present* England, *present* Scotland, *present* Galloway. He frequently changes an active into a passive, and a passive into an active verb: thus, in page 13, vol. 1. 'The Scythians were, as the antients inform, [meaning us] the same with the Cimbri.'—In page 185, vol. 1. 'If my memory *serves* [me].' As he omits nouns and pronouns, so he omits verbs, participles, and articles. Thus, in preface, page xxx. 'Though every other country can begin its history at the time it was converted to Christianity, and Scotland was [here some participle wanting] in the fifth and sixth centuries.' In page 265, vol. 1. 'Yet these kingdoms continued [*to be*] elective to [the] last century.' We might point out innumerable other instances in which Mr. P. has been wholly regardless of grammatical construction.—As to the author's practice of writing *ile* for *island*, *island* for *iceland*, *i* for *I*, and other changes of orthography, we do not think them worthy of farther notice. We find, throughout the whole of Mr. P.'s writings, a vulgar phraseology, and puerile attempt at wit and smartness. 'But prejudice,' says he; in his introduction, page 59, 'joined with a *plentiful lack* of learning, is invincible—Maitland's History of Scotland was printed at London, in two folio volumes. Another hot writer, for
beat

heat was, till lately, so usual among us, that some pretended to know a book written by a Scottish author by its *warmth*: some wags even judged by the parched brownness of the leather cover, arising from the heat of the pages. Angry and hot is Maitland; but his work, sacred to Vulcan, is not only hot but lame*.' How well it becomes Mr. Pinkerton to ridicule, in his barbarous manner, the warmth of any writer, the reader will judge from the specimens here produced of his compositions. But this is not the present point. Among other vulgarities and barbarisms in Mr. Pinkerton's compositions, we find quotation on quotation from Greek, Latin, Italian, and French writers, that can serve no other purpose than to shew that he has read, or looked into them. After mentioning that the Scottish writers seemed to shrink from a certain enquiry, why add that 'none of them, in the words of Homer—

ΠΥΚΙΝΗΝ ἡγήμενοι Βούλυν.†

Having observed that it is now universally allowed 'that the Caledonians and Picts were one and the same people,' does he, in the smallest degree, confirm or illustrate the truth of this position by introducing the story of the 'ancient Spartan, that said to him who had composed an eulogy on Hercules, *does any one dispraise him?*'‡

If Mr. P. had recollected the author and the original words of this Anecdote, he would have been sure to have favoured his readers with the mention of both:—We therefore remind him, for the improvement of any future edition of his Enquiry, that the words are *τις γὰρ αὐτὸν ψιγεί;* and the author THUCYDIDES. He sometimes, without any reference to any person, circumstance, or anecdote, in the whimsical wantonness of a school-boy, gives us the same sentence in two different languages. 'As to the etymology of Celt, Gael, Cumri, they shall be left to those, *qui omnia sciunt et plus*, who know every thing and more§.'

Mr. Pinkerton, in the fifth page of the preface to his Dissertation, speaking of that piece, says, 'Perhaps a more arduous task never was undertaken than what is here submitted to the reader. A vast volume might have been written in half the time employed in these few pages; but great advantages attend the progress of science, [meaning, that the progress of science is greatly facilitated] from concentrating into one strong focus a number of scattered beams. Would to heaven we had fewer large books, and more small ones!'

But what does Mr. Pinkerton say in the preface to his Enquiry, page 40, 'Before this preface be closed, the reader must be informed, that it is the author's intention to give a regular

* See Pinkerton's Introduction, page 60.

† Pref. p. xxxviii.

‡ Vol. I. p. 105.

§ Vol. I. p. 15.
history

history of Scotland, from the earliest accounts till the reign of Mary, in TWO VOLUMES QUARTO, divided into forty books !^{*} So that this complainer of the bulk of books, this friend to abridgments, goes on to expand instead of abridging his own writings in a geometrical proportion: multiplying one very small into two large octavos, and two large octavos into two enormous quartos. As all that is valuable in his Enquiry is to be found in his Dissertation; so all that is valuable in his projected history, up to the year 1056, even according to his own account^{*} in his Enquiry ! It is quite clear that Mr. P. according to his opinion concerning the utility of short books, would be better employed in abridgment than in dilatation: for never yet was any book given to the world in which there was a greater number of disgusting repetitions, and unnecessary digressions. If he had confined himself to the illustration of the important points that he seems to have clearly proved, and which we have already stated, and reduced his arguments to a clear and concise order, he would have done greater honour to himself, and more acceptable service to the public.

We cannot avoid observing, farther, that the inveterate prejudices of Mr. Pinkerton have led him into many palpable errors and inconsistencies. He expressly excludes *Buchanan*† the greatest poet, philologist, and historian of his times, and the correspondent of the illustrious *Tycho Brahe*, on the subject of astronomy and natural philosophy, from the list of learned men in Scotland, which according to him is composed of only two names. One Dempster who wrote notes on *Rosinus* and *Etruria Regalis*; and Blackwell, the author of an Enquiry into the Life and Writings of Homer. See pref. Enq. p. 11.—In page 13 of the same preface he affirms, that there is a natural impatience in the character of the Scots inconsistent with the genius requisite to progress in literature. In page 16, where he is led to speak of the scarcity of libraries in Scotland, he says, ‘In few countries are youth more curious in literature than in Scotland; but they want opportunities and choice.’ What is the principle that animates the researches of the studious, if not curiosity, or a desire of knowledge? On the same subject, of the scarcity of books in Scotland, which he has by the bye greatly exaggerated‡, he says, that ‘few foreign books come to it,

* * As he wished to exert the utmost care in this work (his intended history), he was induced to publish this Enquiry into the obscure and controverted part of Scottish history in the first place, that he might hear the opinion of the learned, and correct his mistakes before they passed into a more solemn work.’ Pref. p. xl.

† Who asserts the Celtic origin of the Scotch nation.

‡ Mr. Hume was wont to say, that when he had a mind to pursue his studies, he was obliged to leave London, for want of books and to go to Edinburgh.

except the most light and superficial, which float on the breath of popular fame.* Is it then the worst books that float on the breath of popular fame? No: the converse of this is the truth. There must be merit in a book universally popular. Such a book must accord with the general sense and common feelings of human nature. That Homer and other excellent writers have been handed down to us, through so long a series of ages, is owing to their natural influence on the minds and hearts of all men. They have been wafted safe to these times, amidst many barbarous storms, on the breath of popular fame. In the fifth and sixth pages of the preface to his Enquiry, he observes, that 'the early history of any country, the foundation upon which the rest stands, should, above all, be carefully examined; but that in subjects of this kind, the greatest labour is absolutely necessary. *No theory can be admitted; nor is it even allowed to argue from one fact to another. Those points, which in theory have most verisimilitude, will, upon laborious examination of the facts, prove to be entirely false; and those which seemed false in theory will prove true in fact.*' Notwithstanding these strictures on analogical reasoning in antiquarian investigation, Mr. Pinkerton, when he finds it to his purpose, holds quite a different language: 'There is nothing new,' says he, 'under the sun, and antiquaries might avoid many errors by recourse to analogy †.' Is it necessary to bring another proof of the assertion, that Mr. Pinkerton's prejudices have led into errors and inconsistencies?

On the whole, we allow that Mr. P. possesses both industry and natural acuteness; the first in an extraordinary, the second in a considerable degree: and that, from various and extensive reading and observation, he has shewn the dominion and influence of the Goths to have been greater, and those of the Celts less than they have been supposed by many writers. But this discovery he might have made in a quarter of the space which it now occupies; and without putting himself in a passion, and in a tone of the utmost peevishness, petulance, and scurrility, vilifying many respectable individuals, and even whole nations of men. To that elegance and gentleness of manner, which a conversancy with the finest models of composition naturally inspires, he is an entire stranger: and he seems studious to honour the memory of his favourite GOTHs, by a contempt of all propriety, politeness, and decorum.

H. H.

* See Pref. Enq. p. xv.

† See Vol. I. p. 105.

ART. II. *A Tour through Sweden, Swedish-Lapland, Finland and Denmark. In a series of Letters, illustrated with engravings.* By Mungew Consett, Esq; who accompanied Sir H. G. Liddel, Bart. and Mr. Bowes in this Tour. 4to. pp. 132. and 8 plates, pr. 10s. 6d. in boards. Johnson. 1780.

Travelling is now become so general a passion, and so many travellers favour the public with what they have written occasionally for the amusement of their friends, that those who are confined to their homes, cannot fail of becoming intimately acquainted with the customs and manners of foreign nations. The tour to the northern kingdoms, is not indeed so common as that to France or Italy; Wraxall however and Coxe have afforded us ample information on these countries; and we have been brought acquainted even with the remote Lapland, by means of the elegant and animated accounts scattered through the *Fera Laponica* of the late celebrated Linné. The letters now before us, will not add much to our stock of knowledge, derived from these and other sources: they may however answer the unattainable hopes of the author, 'in filling up a leisure hour;' and if the reader does 'not find much to applaud, his time will at least be innocently employed.'

The letters are 41 in number. Our travellers departed from Ravensthorpe castle, the seat of Sir H. G. Liddel, on the 24th of May 1786; embarked at Shields the same evening, and on the 27th were safely moored in the harbour of Gottenburg.

* This town is clean and well-built; the streets are regular and uniform; the houses chiefly of wood painted so as to resemble brick and stone. Part of it is intersected, like the Dutch towns by canals; the other part is on the declivity of an hill. It has increased considerably, by an East India company, and an herring fishery. The markets are well supplied, and for moderate prices.

* To Stockholm—fine gravel roads—the common posting 9 or 10 miles an hour—bad accommodations at the inns.—Lake Wenner 100 miles long, and 75 broad.—The horses do not lie on straw, but on boards; a lame or foundered horse seldom seen in Sweden and Denmark, which the author imputes to this management.

* Stockholm well built, but badly paved.—The king's palace magnificent. The exchange, a good and spacious building. The churches superbly decorated with a great variety of splendid ornaments.—The opera house, handsome and magnificently lighted; dresses of the actors superb.—Citadel ancient: the armory—Charles XII. dress which he had on at his death—the hat shot through above his right eye; blood on his gloves, and the mark of his fingers on his sword-belt. The author is of opinion that he fell by one of his own army.

* The ladies possess no small share of vivacity, wit and affability, with the greatest delicacy of manners. Music is one of their most polite accomplishments, and is almost general in Sweden.—Great attention shewn to the education of the inferior classes of people; and when

when any one discovers particular marks of genius, he is reported to the king, who orders him to receive an education suitable to it.

• Upsala, the chief university, in a pleasant and healthful situation—in the lower part a fine square, which forms the market-place—in an eminence, the castle, commanding an extensive view of the gulf of Bothnia; the buildings mostly of wood.

• Halt at Tornao, the chief town of West Bothnia, on the confines of Finland—it is well built; great quantity of salmon of uncommon weight and size—principal trade consists of tar, and furs brought from the high country by the laplanders.

• These people, who are well known to be below the middle stature, have flat faces, high cheek bones, long black hair, and a mahogany complexion. Their habitations are portable, and extremely dirty. The high Laps, that is the mountaineers, have not quite forgot their original paganism. Augury and witchcraft make a part of their belief; they still whisper to their rein-deer, and address their idols. Their conjuring-drum is of an oval form, made of the bark of the fir, pine or birch; one end covered with parchment dressed from the rein-deer skin: it is loaded with brass rings.—The conjuror beats it upon his breast with a variety of frantic postures: after this he besmears it with blood, and draws upon it some rude figures. He then informs his credulous audience of what he pretends to have been communicated to him. Like other fortune tellers, his answers are generally of a favourable kind, for which he receives presents of brandy.

• The wealth of the laplanders consists chiefly in the number of rein deer; which draw their sledges in winter. In summer they lose their vigour and swiftness. The sledge is formed like a boat, with a convex bottom; it is square behind, but pointed before: the traveller is tied in, and manages his carriage by means of a stick with a flat end, to remove stones, &c. The Laplander is his own carpenter and boat-builder. The females embroider their garments with brass wire, tin, &c. they adorn their heads, neck and shoulders with glass beads; and their girdles are embroidered and fringed with large tufts at the ends, and are tied in large knots. The ladies of superior rank, wear frequently, a very superb and costly dress, whimsically loaded with gold and silver, rings, diamonds, pearls, &c. The vest is of the richest brocade, trimmed with ribbons; and the cap is of blue or white sattin embroidered. The young women wear a gold ring on the middle finger of the right hand: when they marry, it is changed to the little finger.

• Few dogs in Lapland—small, with cur tails and pointed ears—well trained, and wonderfully sagacious in finding game.

• Woodcocks breed both in Lapland and Sweden. The scarcity of this bird in England accounted for, from the reputation which the eggs have lately acquired as a delicacy for the table in Sweden.—Many clusters of swallows, in their torpid state, found by fishermen among reeds and bushes, in the lakes of Norway and Sweden.

• The Finlanders at and near Tornao, appear less civilized in their manners; more uncouth in their figures, and less intelligible in their language, than the natives of Lapland. They are low in stature, but stout and active, living to very great ages. The country is mountainous, with rich vales, and extensive beautiful lakes, which communicating with the gulf of Finland, might easily be made the seats of a good trade. Ships of a very large burthen are built here, and during the

the late war, French agents visited Tornao, to purchase tar and other naval stores.—The fair here continues a week: the mountain Laplanders and Finlanders resort to it in great companies, to barter furs, &c. for hardware and other necessaries. When they depart for their own mountains, the arrangement of their deer and loaded *pulchas* or sledges makes a very singular appearance. They travel with much regularity; precedence is always claimed by, and allowed to the senior, and the procession extends from 7, to 8 or 9 miles in length.

* Return towards Sweden—complain much of the poverty of the country—enjoy a good dinner with the hospitable dean of Bogde, who must needs have entertained a high opinion of our travellers' latinity, from their two phrases of *bonum vinum* and *pone circum*, the latter of which we presume means in English, *put about the bottle*.

* Arrive at Stockholm—it is usual here, previous to dinner, for the company to assemble round the side-board, and to regale themselves with bread, butter, cheese, &c. which preface is regularly followed in both sexes by a bumper of brandy.—Low-priced brandies are made from rie, and the large black or wood ant. These insects are also eaten.

* Architecture, as well as other arts and sciences, is at least a century behind England.—Their method of constructing bridges is curious. The thickest end of a thick piece of timber, like the mast of a large ship, is fastened to the rock or mountain, the other end extended on the water; a second timber of the same length is placed upon it, extending a fathom beyond it, and so a third, and fourth, to the middle of the stream, where it meets with another series of timbers from the opposite side; these merely rest upon each other, and the swing is sometimes so great, that when a carriage comes into the middle of the stream, the bridge dips into the water.

* From Stockholm to Nordkoping, Helsingborg, across the sound to Elsinore, and so to Copenhagen.—Handsome and well built—the king's palace striking; churches neat—women fair and well made. Denmark greatly exceeds Sweden in the cultivation of land, and their breed of horses. The people are phlegmatic and obstinate. Posting is only at the rate of 5 miles an hour, and the drivers stop when they please.—The prince conducts himself with great affability and judgment: his chief amusements are military manœuvres, but literature is not without a share of his attention.—The soldiers are well chosen; the officers polite and well bred.

* The king has seven palaces—he generally resides in the winter at Copenhagen, and in summer at Fredericksburg. Since the Prince has taken a share in the government, the Queen Dowager has not been allowed to appear at court, except upon public days. It is said, that when she complained of being obliged to reside in the castle of Cronenburg, her grandson replied, *that there had been a time, when she did not think it an improper place of residence for his mother*. Copenhagen is intersected with canals, so that merchandize can be brought to the doors of the warehouses. Commerce flourishes exceedingly, and the harbour, which is a good one, is generally filled with ships.

The Danes are punctual in the performance of religious duties, and attend public worship with uncommon assiduity. They are strict in their police, and the streets may be walked in, at all hours without molestation. The oppression which the farmer meets with from his lord, damps the spirit of improvement in agriculture.—Literature flourishes.—The military establish-

establishment is about 40,000 men.—The laws are contained in one volume of no great bulk; and the determination of a suit, cannot be protracted beyond a year and a month.

Return to Gottenburg July the 29th, after a journey of 3784 miles, chiefly over a barren unfrequented tract of country. Embark on the 12th of August, and arrive at Shields on the 17th.

The work concludes, with an account of the two Lapland girls, who were the principal object of the expedition. They were natives of Jockmo Lapland, and were met with by our travellers at Igfund. The gentlemen had no difficulty in persuading them to undertake the journey; and their parents consented to it, without any consideration, besides the promise of the baronet, that they should be sent safely back again. They walked near 600 miles to Gottenburg, where they met our travellers, and embarked for England. On their arrival, they were visited by all ranks of people; were lively and chearful, graceful and unaffected; their tempers were steady, and they were particularly easy in their address. During their stay they lost none of their natural charms: though introduced to persons of distinction, they preserved their modesty and humility; though distant from their native country, and possibly uncertain of their return, they did not lose any of their liveliness.—After a stay of several months, they re-embarked in the ship which brought them, and safely reached their native land.—They raised much curiosity at Stockholm in their way; the king of Sweden's brother sent for them, and asked them many questions: their replies all tended to the honor of the English nation, and they did not scruple to inform him of their reluctance to leave that land of hospitality.—They returned possessed of fifty pounds in English coin, which to them was opulence, besides many valuable trinkets.

The importation of these two female Laplanders, was in consequence of a bet. It is of much more consequence to the public, that Sir H. G. Liddel has successfully brought over five rein-deer: that these animals have bred since their arrival in England, and are likely to become very prolific; notwithstanding naturalists have affirmed that they will never thrive or breed in any country but Lapland. At Essington-castle, in the N. part of Northumberland, are several large fir plantations, besides very extensive moors, abounding in the white moss (*Lichen rangiferinus*) which they are so fond of. Besides the figure of the rein-deer, and a landscape, in which the two Lapland women are introduced, there are six other plates—a view of the midnight sun at Tornao, as a frontispiece—the entrance into Upsala—the Lapland sledge, and figures of four species of birds, viz. the Kader, male and female. (*Tetrao Urogallus*, cock of the wood, or wood Grouse of Pennant.)—

The Orre, male and female. (T. Tetrix, or Black Cock.)—The Hierpe, (T. Bonasia.) and the Snoripa (T. Lagopus or Ptarmigan :) both in one plate.—The drawings are from the life, and the engravings are accurate. M. T.

ART. III. *Voyages de M. P. S. Pallas en différentes Provinces de l'Empire de Russie et dans l'Asie Septentrionale; traduits de l'Allemand, par M. Gauthier de la Peyronie, Tome I. pa. 773. 4to. Paris. 1788.*—The Travels of M. P. S. Pallas in different provinces of the Russian Empire, and in Northern Asia; translated from the German: By M. Gauthier de la Peyronie.

THE travels of Mr. Pallas are well known by the original German edition. This translation, which is very well executed, will be comprised in five quarto volumes, with a separate volume of plates. An advertisement is prefixed mentioning that this work of Mr. Pallas 'contains exact observations, interesting and curious facts in natural history, astronomy, &c. and relative to manners, customs, religions, languages, traditions, antient monuments, &c.'

These travels however contain very little to interest the philosopher, the man of science, or even readers in general; but they will afford the botanist, and lover of natural history, great instruction, and entertainment. The author left Petersburg on the 21st of June 1768, passed through Moskow, Volodimer, Kassimof, Mourom, Arsamias, Kazan; examined the latter province; and passed the winter at Sinbirska. He resumed his journey in March 1769; passed by Samara and Orenburg; arrived at Gourief; visited the shores of the Caspian sea; returned to the province of Orenburg, and arrived at Oufa, where he wintered. After having examined the neighbouring countries, he departed on the 16th of May, 1770, passed the mountains of Oural to Ekaterinburg, visited the mines of that district; went to Tcheliabinsk; and arrived at Tobolski in the month of December. In 1771 he crossed the Altaian mountains; followed the course of the Irtysh to Omisk and Kolivan; went to Tomsk; and arrived at Krasnoiarisk, a town upon the river Enissei, under the 66th degree of latitude. He left that town on the 7th of March, 1772; proceeded to Irkoutsk; passed the lake Baikal to go to Oudinsk, Selinguinsk, and Kiakta. He coasted the rivers Ingoda and Argoun, and went to that called Amour; then returned to Selinguinsk, and passed a second winter at Krasnoiarisk. He there felt a degree of cold so violent, that he saw four ounces of mercury freeze on the sixth day of December. The summer of 1773, he employed in visiting the more Southern countries; passed to Tara, Astracan, and Tzaritzin. He resumed

sumed his progress the following spring; and arrived at Petersburg on the 30th of July 1774, after an absence of six years and one month.

Of the Tchouvaches, on the Volga, the author gives the following account.

* The features of the Tchouvaches denote a marked mixture of Tataric* blood. One never sees among them yellow, red, or chestnut-coloured hair; but generally, as among the Tatars, of a deep brown, approaching to black. The women have agreeable enough features, and are more cleanly than the Merdouan women. So are also their houses; which much resemble those of the Tatars. They have no close courts; they are scattered; and placed upon rising grounds: and surrounded with little hovels, where they stow their provisions. The doors are turned to the east, according to the ancient custom: they have commonly a porch on the outsides covered with a roof, where they sleep in summer. The inside of the house is furnished, as among the Tatars, with large benches, which serve them as beds; and the stove is placed on the right hand beside the door. It has often a chimney, and cover. The Tchouvaches have commonly good feather-beds; the poor sleep upon mats made of reeds, which also serve them for many domestic uses.

* The Pagan Tchouvaches feast on Friday, called *aernekou*, or the day of the week: they know nothing of our Sunday. It appears that this custom, as well as their horror for pork, has been transmitted to them by the Tatars; from whose religion they have only borrowed these articles. In the villages, where antient customs are still preserved, the *Sotnik*, or captain of a hundred, goes round every Thursday evening to announce to-morrow's feast. Nobody works: the domestics, and above all the women, who dare not assist at the solemn sacrifices, make their morning prayers, before a sacred bundle of rods, called *irich* or *ierich*: the remainder of the day is passed in idleness and dissipation. The bundle is composed of fifteen twigs of the wild rose tree, about four feet long, and tied together in the middle with a band of bark, to which is hung a small piece of tin. Every house has its bundle; which is placed in one of the side chambers, kept very clean, and in the most visible corner. No one dares to touch it till autumn, when they go to seek another, at the time when all the leaves are fallen; and the old one is thrown, with great devotion, into some running stream.

Bolgari on the Volga, the ancient capital of Bulgaria, is thus described

* Bolgari stands in a pretty elevated situation, near a marshy ground scattered with bushes. It is surprising that a town so considerable, and so populous, as ancient Bolgari was, should have been built in so disadvantageous a situation, deficient in water, and where it is impossible to procure any. The wells dug in the marshy soil form the only resource of the present village. The Volga is at the distance of nine verots, in a straight line; and although the land declines from south

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to

* So the name is now spelt in all books published on the continent. The old orthography *Tartar* was a corruption. The indigenal word is *Tatar*.

to north down to the river, it is not probable that the river should have suffered so great a change in its bed, as to have anciently past near the town. The present village contains more than a hundred good houses, belonging to labourers: it has been resumed by the crown, as well as many other estates of the church. It is ninety versts from Kazan. To the south of Bolgari is a pretty level plain, surrounded with forests of resinous trees, and scattered with some thickets of birch. This plain, now almost entirely converted into fertile fields, was formerly the site of the town: it is still surrounded with a rampart and ditch, which although ruined, is three fathoms broad in many places. This intrenchment formed an irregular half-oval, at least six versts in circuit: it extends to the border of the ground rising from the plain, upon which the present village is built. There is likewise another dry ditch of some depth, which appears formed by nature. It passes the oval from south west to north east, and passes near the eastern extremity of the village. The greatest part of the ruins of ancient buildings are within the rampart. Snow, and excessive cold, prevented my making other observations.

The account of the music of the Kalmuks deserves transcription.

The Kalmuks gave us a concert. A pretty enough voice sung several gallant songs in Kalmuk: they consist commonly in dissonances, and in plaintive and drawling tones. The voice was accompanied by a Turkish pocket-violin, with four strings; and by a very curious flute, made of the hollow stem of an umbelliferous plant, dried and covered with gut. They pierce three holes in the smaller end, which they stop or open with three fingers, as the tones require; they also vary the tones, by stopping the other end of the flute, with the other hand. They apply the opening at the other end, which is left wider, against the upper teeth; and press it between the upper lip, and the tongue, which must be well exercised to form the tones.

Few parts of this work are more interesting than the observations on the Kalmuks. Their laws, in particular, form a curious article. No crimes are punished by death, but all by fines, as among the Gothic ancestors of the present nations in Europe. Mr. Pallas is surprised that these laws fix the penalty to be paid for the breaking a tooth, cutting off an ear, or any finger of the hand: but these penalties occur in most of the ancient barbaric codes of Europe. What is really surprizing is, that even parents who beat their children, without cause, are punished. A singular law, but worthy of the most humane nation. His other observations on the Kalmuks, and those on the Kirguis, are curious and interesting.

This volume closes with an appendix, containing Latin descriptions of animals and plants, observed in the years 1768 and 1769. As soon as the other volumes are published, and reach this country, we shall present our readers with accounts of them.

A. E.

ART. IV. *Brief Account of the Island of Antigua, together with the Customs and Manners of its Inhabitants, as well white as black:*

black : as also an accurate Statement of the Food, Cloathing, Labour, and Punishment of Slaves. In Letters to a Friend. Written in the Years 1786, 1787, 1788. By John Luffman. 12mo. 180 p. with a Map of the Island. 3s. sewed. Cadell. 1789.

THESE letters contain some information, which traders to Antigua may find useful ; the unadorned matters of fact gave us a distinct view of the island, and such an air of truth runs through the whole series, that we read with perfect confidence the plain account of the treatment of slaves. Far from being led astray by his imagination, the author, simply and dispassionately, relates what he has seen, nor do warm comments suggest the idea of exaggeration. T.

ART. V. *Publii Virgilii Maronis Opera, varietate lectionis et perpetua adnotatione illustrata.* A Chr. Gottl. Heyne, Georgiæ Augustæ Prof. &c. Accedit index uberri-mus. Editio altera emendatior et auctior. Tom. iv. 8vo. 3117 pages. Lipsiæ. 1788-9. *The Works of Virgil, with various Readings and Notes, &c.* By Professor Heyne, of Göttingen. Vol. IVth.

THE erudition, judgment, and taste, of Mr. HEYNE, have long been known, and universally admired. To his skill in Græcian literature his editions of Epictetus, Apollodorus, and Pindar, will furnish abundant testimony ; and what he had repeatedly done for one Latin poet, he hath now performed for another. But as in the latter edition of Tibullus, he considerably improved on the former ; so his first edition of Virgil will be found to be excelled by the present. In both, indeed, the leading object has been precisely the same, which was to supply those who should wish to study his author, with such a commentary as might, without the assistance of a master, form their taste ; habituate them to the art of interpretation ; and furnish them with a variety of information to facilitate their acquaintance with other ancient writers. But finding from experience, the difficulty of explaining the language of a poet, according to grammatical principles, without injury to the poetic character ; instead of dwelling so minutely, as before, on the former, he has now allowed himself a wider scope, in order to investigate each composition as a whole ; to point out the symmetry of its constituent parts ; the ground-work of its materials ; the skill discovered in applying them ; and the truth and concinnity of the images with which they abound. Under this impression, therefore, it has happened, that scarce a page of the former edition can be found in the present, without some omissions, substitutions, or additions. As the union of precision with per-

spicuity has been ever in view, it will be seen in referring to authorities, that though the substance of each is given, yet such examples and illustrations will be found in the authors referred to, as may well deserve particular consultation. It was long a doubt with Mr. HEYNE, whether, or not, to subjoin the Linnæan names of the plants, &c. which occurred in his author; but after consulting several scholars, and finding them of different opinions, he resolved to follow those who had elucidated the names of the ancients, and, particularly, *Martin*.

Being principally concerned to illustrate not the language alone, but also the judgment, invention, and address of the poet, it became a primary consideration to inspect the ancient interpreters, and chiefly Macrobius and Julius Sabinus, as well as Theocritus again, for the *Bucolics*; and the *Scriptores Rei Rusticæ* and *Geoponic* writers, for the *Georgics*; whilst for the *Æneid*, Homer lay constantly open. To render Virgil still more intelligible, the arguments also through the *Æneid* have been more accurately traced, and new ones prefixed to the *Georgics* and *Pastorals*, both of which have been more elaborately explained than before.

The *Excursuses*, which, where required, were so judiciously introduced in the former edition, are here new modelled, retouched, and augmented. To the *BUCOLICS* are added the following four:

‘ 1. *Eclōga* iv. *Græce versa*, II. *de Varo*, III. *de C. Cornelio Gallo et Euphorionis Chiliast*, IV. *de Scylla*. To the *GEORGICS*: lib. iv. Exc. 1. *de Pleiade Piscem fugiente*, II. *de Nympharum domo et Penei regia*. And to the *ÆNEID*: lib. i. Exc. 1.* *de Ministerio deorum, imprimis Junonis, in Æneide*, VII.* *de Antenore*; lib. ii. Exc. IV.* *de Palamede*; lib. ix. Exc. 1. *Narrata de Ænea et Anchise ante b. Troiani tempora*; lib. xii. Exc. v. *Censura eorum quæ in Æneidis æconomia reprehendi possunt*.’

To produce the work accurate from the press uncommon pains have been taken, and that it might not be deficient in external ornament, the large paper copies, to the number of a hundred, have been elegantly decorated with seventy-five engravings, the subjects selected from antiques with the nicest discrimination.

In the former edition the text of Heinsius, as given by Burman, had been followed, unless where evidently erroneous; but as in the latter books of the *Æneid*, the edition of Burman was neither accurate nor uniform, (the printer perhaps having taken them from a different copy) it was resolved to return to the Heinisian edition. Yet, since no absolute standard of orthography exists in any, and especially in a dead, language; since the Roman in this respect, is much less determinate than the Greek; since, from the more ancient coins and marbles, when compared with those of later date, it is evident, that neither
etymology

etymology nor authority can afford an uniform practice, the subject must be liable to great indecision. Scholars indeed have adopted, as far as they were able, the more ancient manner of writing, and Heinſius in particular fancied, that, by means of the Medicean MS. he had reſtored the genuine orthography of Virgil. But, before he had yielded to this perſuaſion, ought he not to have ſhewn, that the orthography which prevailed when this copy was written, was certainly that of the age of Auguſtus?—And ſhould it be aſſerted that in this MS the more ancient mode of writing was adopted; it would be obvious at once to reply, that the Vatican fragment which claims to be the elder, exhibits inſtances of the common and vulgar mode of ſpelling; for example, '*attrahere, illuſtris, collapſus,*' &c. Indeed the truth is, that as neither of theſe MSS is uniform and conſiſtent, the rule of the editor has been, after having fixed on ſuch principles of the language as are determinate in themſelves, to adjust its orthography by them.

A conſideration with Mr. HEYNE of much greater moment has been the article of punctuation; in which province, as neither books nor MSS were of any authority, he has had the more room for exerciſing his judgment, and it is but juſt to obſerve, that his improvements in this department, are too numerous to be eaſily counted, and too important to be haſtily valued.

In altering the ordinary text, Mr. HEYNE has been leſs ſcrupulous than before; but let us add, he has no where done it at random; nor once admitted a change, againſt which the faſtidiousneſs of criticiſm can conjure up a cavil.

In other reſpects a greater ſeverity has been exerciſed; eſpecially in detecting mutilations and pointing out obtruſions: and the rather, not only as former editors had been too heedleſs of both, but alſo from the approbation with which his communications of this ſort to Brunck were received. The example, however, of Brunck in exterminating, has not been followed, both becauſe Mr. Heyne had more modeſty, and was alſo unwilling, for the ſake of reference, to diſturb the numerical order of the text.

The body of various readings which had been collected before is here conſiderably augmented, as well for the ſake of bringing them into one point of view, as that young ſtudents might learn their uſe, and be familiarized with the ſlips and blunders of tranſcribers. Mr. HEYNE's diſquiſitions on this part of his work are entitled to the higheſt commendation.

In addition to theſe reſources, he has been favoured with the emendations in MS of the acute *Schrader*, and the original ſtrictures of our ingenious *Bryant*; both which have been applied with judgment and ſucceſs. To theſe Mr. HEYNE has added whatever might ſubſerve his purpoſe in the communica-

tions of friends, notices in books, and, sometimes, even in translations.

The very valuable prolegomena to the former edition are materially enriched, and the work is closed with additional and emendatory observations, illustrative remarks on the subjects of the prints, and indexes which are no less useful than large.

On a general review of this edition of Virgil, we cannot help congratulating the admirers of the poet; nor shall we apprehend a dissentient opinion, when we declare that in our judgment, this, on the whole, is the best publication of any classic we have hitherto seen.

Our editor, at the end of his work, has subjoined an emblematical device of the *Altar of Tranquility*, which exhibits a vessel steering to its port; and accompanied it with a wish that reaches the heart:—‘*Apposita est Ara Tranquilitatis, ad quam et mihi labore exhausto confugere, et, quod superest vitæ tot tempestatibus iactatæ consumere liceat!—Sit meæ sedes utinam senectæ? Sit modus lassæ!*’—a wish that implies, alas! the consciousness of neglect, and where the neglect of SUCH A MAN ought never to have been charged. Nor is the aggravation a slight one, that Denmark could suppose the offer of Kell might tempt Mr. HEYNE, in the eve of his days, to forego his present situation. To solicit from HIM an edition of Homer would be an honour to his SOVEREIGN; but, a far greater honour, to place him in the state he so long hath deserved, and which would preclude the power of refusal.

It should not be omitted, that this edition of Virgil is introduced by the following dedication:

‘ERNESTO AUGUSTO, AUGUSTO FRIDERICO, ADOLPHO
FREDERICO, M. BRITAN. REGIS AUG. SOBOLI. FAUSTISS.
JUVENT. PRINCIP.

‘Cæsaris alta domus quem, Cæsar et ipse, probavit:

Quem vatem coluit maxima Roma suum;

Cujus divinum carmen, ceu fonte perenni,

Sensibus ingenuis pectora vestra rigat:

GUELFICA PROGENIES, faustis penetralibus orta,

Hic audet vestras, vester adire fores;

Pro que uno Ascanio ternus miratus Julos,

Quos aluit magnis insula feta viris,

Ingemit, et, vestræ cur non in tempora Famæ

Ut servarer, ait, fata dedere mihi!

Magnanimum Juvenum licuisset facta videre

Fortia nobile epos surgeret unde mihi.

Non tamen a lauro venit omnis gloria; laudem

Non minus æternam Palladis arbor habet.

Frontibus hinc vestris æterna innectite feta.

Pulchrius ah docta nomen ab arte venit!

Tunc sibi, tunc nutrix Augusta Georgia plaudet.

Hoc decore, hoc majus tempora nulla dabunt.’

N.

ART.

ART. VI. *A new and literal Translation of Juvenal and Persius; with copious explanatory Notes, by which these difficult Satyrists are rendered easy and familiar to the Reader.* By the Rev. M. Madan. 2 vols. 8vo. 914 p. Price 12s. in boards. Printed for the Editor, at Mr. Lewis's, N° 157, Swallow-street. 1789.

AFTER giving the few well-known outlines of Juvenal's life and character, and some cursory remarks on his usefulness as a writer, Mr. M. in his preface, informs us, that

'This translation was begun some years ago, at hours of leisure, for the editor's own amusement: when, on adding the notes as he went along, he found it useful to himself, he began to think that it might be so to others, if pursued to the end on the same plan. The work was carried on, till it increased to a considerable bulk. The addition of *Persius* enlarged it to its present size, in which it appears in print, with a design to add its assistance in explaining these difficult authors, not only to school-boys and young beginners, but to numbers in a more advanced age, who, by having been thrown into various scenes of life, remote from classical improvement, have so far forgotten their *Latin*, as to render these elegant and instructive remains of antiquity almost inaccessible to their comprehension, however desirous they may be to renew their acquaintance with them.'

Having obviated the old objection, 'that translations of the classics tend to make boys idle,' he proceeds to tell us, that the present one is to answer three purposes: first, 'that the reader should know *what* the author says; next, *how* he says it, and after that *what* he means: the first he has endeavoured to do by making the translation literal; the second, by printing the original text; and the third, by adding notes, selected in part from the commentaries of others, 'partly, and those no inconsiderable number,' supplied by himself: according to this arrangement, we shall now proceed to enable our readers to judge of the work, by laying before them specimens of the translation, with the original text, and of the notes, with our remarks.

' OMNE IN PRÆCIPITI VITIUM STETIT: utere velis,
Totos pande sinus: dicas hîc forsitan, " undè
" Ingenium par materiæ? undè illa priorum
" Scribendi quodcunque animo flagrante liberet
" Simplicitas, cujus non audeo dicere nomen?
" Quid refert dictis ignoscat Mutius, an non?
" Pone Tigellinum, tædâ lucebis in illâ,
" Quâ stantes ardent, qui fixo gutture fumant,
" Et latum mediâ sulcum deducis arenâ.
" Qui dedit ergo tribus patruis aconita, vehetur
" Pensilibus plumis, atque illinc despiciet nos?"
" Cùm veniet contrâ, digito compeſce labellum:
" Accusator erit, qui verbum dixerit, hic est.
" Securus licet Æneam, Rutilumque ferocem

" Committas:

" Committas : nulli gravis est percussus Achilles :
 " Aut multum quæsitus Hylas, urnamque secutus.
 " Ense velut stricto, quoties Lucilius ardens
 " Infremuit, rubet auditor, cui frigida mens est
 " Criminibus, tacitâ sudant præcordia culpâ.
 " Inde ira, & lachrymæ. Tecum prius ergo voluta
 " Hæc animo ante tubas ; galeatum ferò duelli
 " Pœnitet." Experiar quid concedatur in illos,
 Quorum Flaminia tegitur cinis, atque Latinâ.

ALL VICE IS AT THE HEIGHT. Use fails,
 Spread their whole bosoms open. Here, perhaps, you'll say—

" Whence

" Is there genius equal to the matter? Whence that simplicity
 " Of former (writers), of writing whatever they might like, with
 " A burning mind, of which I dare not tell the name.
 " What signifies it, whether Mutius might forgive what they said, or
 " not?

" Set down Tigellinus, and you will shine in that torch,
 " In which standing they burn, who with fixed throat smoke ;
 " And you draw out a wide furrow in the midst of sand.
 " Shall he, therefore, who gave wolf's bane to three uncles, be
 " carried

" With penile feathers, and from thence look down on us?"
 " When he shall come opposite, restrain your lip with your finger—
 " There will be an accuser (of him) who shall say the word—
 " That's he,"

" Though, secure, Æneas and the fierce Rutilian
 " You may match : smitten Achilles is grievous to none :
 " Or Hylas much fought, and having followed his pitcher.
 " As with a drawn sword, as often as Lucilius ardent
 " Raged—the hearer reddens, who has a mind frigid
 " With crimes ; the bosom sweats with silent guilt :
 " Hence anger and tears. Therefore first revolve, with thyself,
 " These things in thy mind, before the trumpets : the helmeted late
 " of a fight

" Repents." I'll try what may be allowed towards those,
 Whose ashes are covered in the Flaminian and Latin way.

If words placed carefully to answer words, can convey the
 title of close translation, Mr. M.'s may fairly challenge it ;
 whether it be such a translation as can delight an English ear,
 is not the question, however obscure by transposition of words,
 disgusting by the distortion of phrase, and barbarous by the con-
 fusion of idiom ; how tame, bald, poor soever a reader of plain
 sense and taste may find this translation, in consequence, per-
 haps, of the author's plan, it will not in the least affect that
 fidelity which professes only to tell us *what* the original said,
 and for the manner and meaning refers us to the text and
 the notes. We have given a specimen of the text, let us
 now consult the notes.

The most interesting of those the author has added to illustrate the passage produced, is, that on the lines relative to Tigellinus, and especially on the line 157,

Et latum mediâ sulcum deducis arenâ,

for this the author reads and translates

And you draw out a wide furrow in the midst of sand,
which explication he thus defends in the note :

‘ After all the danger, which a satirist runs of his life, for attacking Tigellinus, or any other minion of the emperor’s—all his labour will be in vain ; there is no hope of doing any good. It would be like ploughing in the barren sand, which would yield nothing to reward your pains.

‘ Commentators have given various explanations of this line, which is very difficult, and almost unintelligible, where the copies read *deducet*, as if relating to the fumant in the preceding line ; but this cannot well be, that the plural should be expressed by the third person singular. They talk of the sufferers making a trench in the sand, by running round the post, to avoid the flames—but how can this be, when the person has the combustibles fastened round him, and must be in the midst of fire, go where he may?—Besides, this *deducet* does not agree with *fixo gutture*, which implies being fastened, or fixed, so as not to be able to stir.

‘ Instead of *deducet*, or *deducit*, I should think *deducis* the right reading, as others have thought before me. This agrees, in number and person, with *lucebis*, l. 155, and gives us an easy and natural solution of the observation ; viz. that, after all the danger incurred, by satirizing the emperor’s favourites, no good was to be expected ; they were too bad to be reformed.

‘ The Greeks had a proverbial saying, much like what I contend for here, to express labour in vain—viz. *Ἀμμον μετρίεις*—*Arenam metiris*, you measure the sand—i. e. of the sea.

‘ Juvenal expresses the same thought, Sat. vii. 48—9, as I would suppose him to do in this line :

*Nos tamen hoc agimus, tennique in pulvere fulcos
Ducimus, & littus sterili versamus aratro.’*

This note, at first sight, seems to be the result of learning, and to have an air of sense : on consideration, however, it will be found, that its claim to either is but slender. Can it be supposed, that after the infernal punishment threatened, in consequence of an attack on Tigellinus, the poet should end so tamely ? that he should put that last, which, if at all admissible, ought to have been put first, or that he should, from a dreadful reality, leap instantly to a cold and far-fetch’d metaphor ? that he should say : ‘ you will be treated like a public incendiary, will be tied to a stake and burnt alive, and you will thresh straw, or plow barren sand ?—Of such preposterous trifling, even the train of common thought can never be supposed guilty, much less the fervid vein of Juvenal, who constantly rises in the importance of his images.

But

But if the poet could not say this, what then does he say? We are surprised that Mr. M. when he knew so much, should not have been acquainted with the following passage of Joseph Scaliger, which sets the whole in the clearest light.

* Stantibus ad palum destinatis unco (ne motatione capitis, picem cadentem declinarent :) gutturi suffixo, è lamina ardente (*μεγα πύρα* vocat Imp. M. Aurelius :) pix aut unguen in caput liquefiebat, *ita ut rivi pinguedinis humanæ per arenam amphitheatri fulcum facerent.* Juvenalis ad hoc tormentum eandemque historiam* alludens :

Pone Tigellinum, tæda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant,
Et latum media fulcum deducit arenâ.

Lege :

* *Et latus mediam fulcus diducit arenam.*

Pone ubi stantes ad palum alligati suffixo gutture,
lamina impendente fumant, & totos artus liquefunt,
ita ut pinguedo diducat arenam fulco facto;

i. e. till drop by drop dissolved, their melting substance subside in a wide furrow, and dispart the sand.

By this interpretation, so intuitively true, that by one acquainted with the facts, it might have been deduced from the vulgar text†, without the emendation of Scaliger, or the discovery of Lipsius—the spirit of the poet is vindicated, history illustrated, and the image raised to its climax.

Having given a specimen of Mr. M.'s literal translation and notes, we now select one of the most inoffensive passages, amongst those, where delicacy obliged him to be more a paraphrast than a translator.

* Sunt quas eunuchi imbelles, ac mollia semper
Oscula delectent, & desperatio barbæ,
Et quod abortivo, non est opus. Illa voluptas
Summa tamen, quod jam calidâ matura juventâ
Inguina traduntur medicis, jam pectine nigro.
Ergo expectatos, ac jussos crescere primùm
Testiculos, postquam cœperunt esse bilibres,
Tonforis damno tantùm rapit Heliodorus.
Conspicius longè, cunctisque notabilis intrat
Balnea, nec dubiè custodem vitis & horti
Provocat, à dominâ factus spado : dormiat ille
Cum dominâ : sed tu jam durum, Posthume, jamque
Tondendum eunucho Bromium committere noli.

* There are some whom weak eunuchs, and their soft kisses
Will always delight, and the despair of a beard,

* Sc. incensa Romæ.

† Taking arena in the nominative, and granting a common poetic licence. A small Amsterdam edition of Juvenal and Persius, with the notes of Farnaby, 1648, reads *diducit*, and in the note tells us that Lipsius discovered the emendation of Scaliger in Cod. Vet. though none but Scaliger seems to have penetrated the meaning.

Also

Also that there is no need of an abortive. But that
Pleasure is the chief, that adults, now in warm youth,
Are deliver'd to the surgeons, now bearing signs of puberty.
Heliodorus, the surgeon, performs the operation
When all is full grown, all but the beard,
Which is the barber's loss only.

Afar off conspicuous, and observable by all, he enters
The baths, nor does this eunuch, made so by his mistress,
Doubtfully vie with the keeper of the vines and gardens:
Let him sleep with his mistress: but do you, Posthumus,
Take care how you put your boy Bromius in his power.'

We are not so squeamish as to enquire into the expediency
of raking such dunghills of enormities as the Greek and Roman
satyrists, to collect here and there a pearl:—nor is our taste so
primitive, as to expect, or exact, purity of instruction whilst
we are foundering amid the dregs of Romulus and Alfred.—
He who means to remain ignorant of the enormities of human
debasement, must remain ignorant of literature, history, and
poetry; the images of Ezekiel are as bold as those of Juvenal:
—to point out these excrescences, is to mark the rocks and
whirlpools that endanger life—the intention of the writer is
easily discovered from the spirit with which he treats his sub-
ject; and we applaud the caution with which Mr. M. has
treated, and the antidotes which he has administered, against
the infection of vice and crime, both in his paraphrase and
notes.

Before we quit Juvenal we would just remark, that Mr. M.
changes Volusius Bithynicus, to whom the xvth Sat. is ad-
dressed, to a Bithynian; he might as well transform Ponticus,
Persicus, and Valerius Asiaticus, to Pontians, Persians, and
Asiatics.

We now proceed to Persius, a writer much more obscure,
perhaps less energetic, though not less bold than Juvenal, and
certainly breathing more of the Augustan age: he never for-
gets himself in such turgid puerilities as '*Voluitur a primâ quæ
proxima,*' or if he had made his friend cry louder than Stentor,
would go on '*Vel potius, quantum gradivus homericus,*'
and though he gropes for vice in its darkest recesses, with a hand
as eager as Juvenal, is, as has been observed, at least his equal
in rectitude of intention.

We shall present our readers, as before, with a specimen of
the text, Mr. M.'s literal translation, and some of his notes,
with our remarks.

- * *Messe tenuis propria vive; & granaria (fas est)*
Emole; quid metuas? occa, & seges altera in herbâ est.
- * *At vocat officium. Trabe rupta, Bruttia saxa*
- * *Prendit amicus inops: remque omnem, furdaque vota,*
- * *Condidit Ionio: jacet ipse in littore, & unâ*

* *Ingentes*

' Ingentes de puppe dei ; jamque obvia mergis,
 ' Costâ ratis laceræ '—Nunc, & de cespite vivo,
 Frange aliquid ; largire inopi ; ne piæus oberret
 Cæruleâ in tabula. ' Sed cœnam funeris hæres
 ' Negliget, iratus quod rem curtaveris : urnæ
 ' Ossa inodora dabit : seu spirent cinnama furdum,
 ' Seu ceraso peccent Casiæ, nescire paratus,
 ' Tunc bona incolumis minuas ?—Sed bestius urget
 ' Doctores Graios : ita fit, postquam sapere urbi,
 ' Cum pipere & palmis, venit nostrum hoc, maris experts,
 ' Fœnificæ crasso vitiantur unguine pulles.'

Hæc cinere ulterior metuas ? At tu, meus hæres
 Quisquis eris, paulum a turba seductior audi :

O bone, num ignoras ? missa est a Cæsare laurus,
 Insignem ob cladem Germanæ pubis ; & aris
 Frigidus excutitur cinis : ac jam postibus arma,
 Jam chlamydas regum, jam lutea gausapa captis,
 Effedaque ingentesque locat Cæsonia Rhénos.
 Diis igitur, genioque ducis, centum paria, ob res
 Engregiè gestas, induco. Quis vetat ? aude.
 Væ, nisi connives—Oleum artocreasque popello
 Largior : an prohibes ? dic clare. Non adéo, inquis,
 Exoffatus ager juxta est.'

' Live up to your own harvest : and your granaries (it is right)
 Grind out. What can you fear ?—Harrow—and another crop is in
 the blade.

" But duty calls. With broken ship, the Bruttian rocks
 " A poor friend takes hold of, and all his substance, and his unheard
 " vows
 " He has buried in the Ionian : himself lies on the shore, and to-
 " gether [with him]
 " The great gods from the stern : and now obvious to the sea-gulls
 " Are the sides of the torn ship."—Now even from the live turf
 Break something ; bestow it on the poor man, lest he should wander
 about
 Painted in a cærulean table. " But your funeral supper your heir
 " Will neglect, angry that you have diminished your substance :
 " To the urn
 " He will give my unperfumed bones : whether cinnamons may
 " breathe insipidly.
 " Or Casias offend with cherry-gum, prepared to be ignorant.
 " Safe can you diminish your goods ?"—But Bestius urges
 The Grecian teachers : " So it is, after to the city,
 " With pepper and dates, came this our wisdom void of manliness,
 " The mowers have vitiated their puddings with thick oil."
 " Do you fear these things beyond your ashes ?—But thou, my
 " heir,
 " Whoever thou shalt be, a little more retir'd from the crowd, hear.
 " O good man, are you ignorant ? A laurel is sent from Cæsar
 " On account of the famous slaughter of the German youth, and
 " from the altars
 " The cold ashes are shaken off ; and now, to the posts, arms,
 " Now

- “ Now the garments of kings, now sorry mantles on the captives,
 “ And chariots, and huge Germans, Cæsonia places.
 “ To the gods therefore, and to the genius of the general, an hundred
 “ pair,
 “ On account of things eminently atchiev'd, I produce: Who for-
 “ bids?—Dare—
 “ Woe! unless you connive—Oil and pasties to the people
 “ I bestow: do you hinder?—speak plainly.”—“ Your field hard by,
 “ Say you, is not so fertile.”

Clear as the general tenor of this passage appears, it retains, after the lucubrations of Casaubon and others, and probably will retain, after those of future commentators, who shall endeavour to render it ‘*easy and familiar*,’ *nodi vindice digni*, sufficient for classic controversy: the ‘*Nostrum, maris experts*,’ and ‘*exossatus ager*,’ will probably remain enigmas; these we shall not pretend to solve, and think they have not been solved by our translator in his notes, though he examines them with much versatility and learning; we shall content ourselves with remarking on the translation and the notes he has given on the easiest part of the passage.—Without stopping at the ‘*Lutea gausapa*,’ military vests of a crocus colour translated sorry mantles; we object to Mr. M.’s rendering ‘*rhenos ingentes*, huge Germans, so called,’ he says, ‘because they inhabit the banks of the Rhine:’ this, though it has been said before, and even Suetonius is quoted by Farnaby* in support of it, ought to have been proved. We believe it will be difficult to find an example of *Rhenus* being used as an adjective; we are inclined to think, from the word itself, the context, and the customs of antiquity—that Persius meant Colossal statues of the Rhine, the tutelary god of the conquered nations, exposed in different parts of the road through which the triumphal procession was to pass.

Our next objection is to his note on *Cæsonia*, ‘wife,’ he says, ‘of Caius Caligula, who afterwards, in the reign of Claudius, was proposed to be married to him, after he had executed the Empress Messalina for adultery, but he would not have her,’—in support of this he quotes Ant. Univ. Hist. Vol. XIV. p. 297.

We are not at leisure to look into the book; nor is it worthy of any consideration, what a set of compilers may say against the explicit text of Suetonius, who tells us†, that immediately on the death of Caius, Cæsonia perished by the sword of a centurion, with her infant-daughter, who was

* But Suetonius only talks of ‘*procerissimum quemque galliarum*,’ whom he forced to tinge their hair in the German manner, learn that language, and take barbarous names.

† Sueton. Caius Caligula, c. 59, T. Claudius Cæsar, c. 26.

ashed against the wall; and that *Claudius*, after the execution of *Messalina*, proposed to retake *Ælia Petina* whom he had formerly repudiated, and even *Lollia Paulina*, who had, before *Carsonia*, been married to *Caius Cæsar*.

Such are a few of the remarks that have offered themselves to us in perusing this translation; and though perhaps they may not all be in favour of the author's opinions or researches, yet we assure him, that they have not been selected in order to detract from his abilities, or the success of his work, but as proper objects of criticism. If we are mistaken, we are open to conviction, if not, they may be turned to account in a future edition, which we hope soon to see, for the benefit of schools, and the increase of classic literature. We have, upon the whole, received pleasure and instruction—much novelty was not to be expected.

R. R.

ART. VII. *Orlando Furioso, of Lodovico Ariosto, with an explanation of equivocal words and poetical figures; and an elucidation of all the passages concerning History or Fable: By Agostino Isola, Teacher of the Italian Language, in the University of Cambridge. 4 Vols. 8vo. Price 1l. 4s. sewed. Deighton. 1789.*

THE learned public is very much indebted to Signior Agostino Isola, for this very elegant and commodious edition, of one of the most distinguished Italian poets. The English admirers of Ariosto, (and they are not few) have in these four pocket volumes, a correct text of his capital work; with an illustration of such passages, as one, not more than commonly versed in Italian poetry, would with difficulty understand. As the preface of the editor is short, we shall here give it entire.

In reprinting this edition of the *Orlando Furioso* of Lodovico Ariosto, I have exerted the utmost care, and the most unremitted diligence to render it correct, and I hope that I shall not have disappointed the diligent reader; for this purpose, I have consulted the most celebrated editions, and particularly that printed at Venice, 1584, by Francesco Franceschi, with the annotations of Girolamo Ruscelli. But that the reader may not, on account of different texts, especially if he is not perfect in the Italian language, be inclined to suppose that he has detected some errors in this edition, I advise him to consult any one of the following dictionaries, which are the best of the kind.—As some editions have improperly rejected many words, which are approved, and quoted by the dictionary of *Crusca* to show the difference in the texts, I shall here mention a few instances. Canto 2. st. 13. ver. 7. for *gagliarda*, some editors have corrected *gagliardo*. But here if the reader consults the annotations of *Ruscelli*, he will perceive, that no proper sense can be affixed to the passage, unless we read *gagliarda*. For this reason I have purposely added an indetermined annotation, which the reader may understand, by consulting the annotations of *Ruscelli*, as decency prevented my further explanation.

Canto 24. st. 96. ver. 1. for *acceggia*, i. e. *beccaccia*, a woodcock, some editions have adopted *accheggia*, but this word is neither so spelt in any dictionary, nor in any of their quotations.—Canto 29. st. 56. ver. 2. *Arione* or *Airone*, are both found in the dictionary of Crusca.—Canto 43. st. 99. ver. 1. some have rejected the word *scoglio*, and substituted in its place *spoglio*, but in all the dictionaries we find *scoglio*, o *scoglio è la pelle, che getta ogni anno la serpe*, i. e. the cast skin of a serpent, which is according to the sense intended by the Poet. Hence the reader may satisfy himself in words of controverted texts, by having recourse particularly to the great dictionary of Crusca, where perhaps he may meet with the very same words quoted in the examples, or to that of *Facciolati*, or to the vocabulary of the academy of Turin, or to the dictionary of Mr. *Baretti*, whose productions are received with considerable applause in the literary world.

‘ To the end of each volume I have annexed a table of its contents, so that the reader may easily find in what page every subject is continued, which he might choose to read, as the margin would not have allowed me to quote in marginal notes, the life and achievements of the warriors, and the continuation of those of other adventurers, introduced by Ariosto in his poem.

‘ I shall think myself well rewarded for all the care I have taken to render this edition perfect in every part, and intelligible for every capacity, if the reader condescends to approve of it.’

Every reader of taste must *approve* of it; and wish the editor life, health, inclination, and encouragement, to give similar editions of *Dante*, *Tasso*, and *Guarini*. A.

ART. VIII. *The English Orator*. Book the Fourth*. By the Reverend Richard Polwhele, Translator of *Theocritus*, &c. 4to. p. 63. Price 2s. 6d. Cadell.

Of the three preceding books, an account may be seen in the first volume of our Review. The fourth (excepting some notes which are promised) concludes the author's design. The argument of this book is as follows :

‘ Review of the three preceding books—the first book containing the elementary part of the subject—the second, the eloquence of the bar—the third, the eloquence of the senate: the eloquence of the pulpit remaining to be treated on, in the fourth book.—Invocation to the sacred muse—Under her influence, the preacher to be instructed in the character of his audience—in the pathos—in the subjects proper for sermons—superiority of the inspired to heathen writers, in several points—The sacred scriptures too often disrelished, in consequence of an early familiarity with them, and the tediousness of droning textuarists.

‘ Address to the preacher—His genius and learning to no purpose, unless he is acquainted with men and manners—The disposition, &c.

* The purchasers of the *English Orator*, may depend on being soon accommodated (gratis) with a new edition of the *first book*, to which will be attached, notes on the whole poem.’

of his own audience, to be his principal study,—the common people composing the greater part of his congregations,—their character—credulity, prejudice, seriousness, rude intelligence and strong passions the more obvious traits of it,—the preacher to direct his principal attention to the passions,—florid language, deep and refined reasoning, &c. to be avoided,—a superficial acquaintance with the abstruse doctrines of religion often dangerous to the common people,—Methodist described,—difficulties the preacher hath to struggle with—the author's personal feelings on the occasion,—digression.

Pathos, the essential of popular preaching,—picture of religion,—in this country, but for its particular fastidiousness, pulpit-oratory might display itself to better advantage, than in those countries that are subjected to superstition and tyranny,—to produce the pathos, the preacher to study and analyze his own sensations,—hence he will clearly understand the feelings of others, and know how to appeal to and influence them,—familiar allusions to recent scenes or incidents very proper to be introduced into sermons,—unaffected earnestness best becoming the pulpit,—the preacher to look on his flock as his own offspring, and address them accordingly,—the pulpit-orators of the last age no models for imitation, though the solidity of their matter deserve attention,—after these general views, particular topics for sermons insisted on,—figures consonant with passion,—structure of the sermon,—the influence of preaching, when recommended by a blameless conduct,—the modish, the fox-hunting, the tythe-exacting parson, however eloquent, little attended to,—the union, however, of a good life and good doctrine in the poor unfriended clergyman producing no very visible effect, especially when counterbalanced by the vices of the great,—story of Villicus.

* View of other species of pulpit-eloquence—in our Universities—at the temple.—Horne, Porteus, Hurd characterised—In the true pathetic, as resulting from nature and the scriptures, Blair and Stonehouse the great masters—the first, for matter—the second, for delivery,—to unite in himself their distinctive excellences, recommended as the object of the pupil's ambition,—conclusion of the poem.*

From these outlines, it is evident, that the poet has considered his subject in an extensive point of view; and, allowing for both the novelty and difficulty of the undertaking, hath discussed it with considerable address. Some topics, however, will be found to have been treated with more energy by Mr. Cowper, in his *Task*; nor should Mr. Polwhele have suffered the '*grand-caterer* and *dry-nurse* of the *Church* to have passed without notice.*

* Nothing can be more disgraceful to the clergy, than the encouragement so extensively given to the pilfered productions of a despicable empiric, which he is continually disgorging for their use. This miserable pulpit-quack, who styles himself *Doctor*, though he lost his groats at Cambridge, had the effrontery to send one of his circulatory letters (with the postage of which, he impudently taxes the Clergy) to his *quondam* tutor, the late HARRY HUBBARD, offering that incomparable preacher, a supply of his *Birmingham Manuscripts*.

This book, like the foregoing three, would afford many extracts to the advantage of the author, but we will content ourselves with his description of the village curate; a picture traced from the life.

• Long by romantic Arun's stream was mark'd
At little distance from a tuft of trees
That half-conceal'd the steeple, a low roof,
Where *Villicus*, a modest curate, past
Full many a day—tho' unambitious, vex'd
With griefs his spirit knew not to sustain;
And, tho' assiduous in his office, check'd
By feelings that might damp no trivial sense
Of sacred duty. Ever was he seen
A faithful pastor; whether the return
Of sabbaths call'd his oratory forth,
(For he was eloquent as one instinct
With heaven's own spirit) whether he was wont
To join, on festivals, a scatter'd few
In pious prayer, while each clear echo told
The vacant pews; whether the wasting sick,
Abandon'd by the help of man, implor'd
The sweet consolatory balm that soothes
The dying; or the last sad office claim'd
His feeling tear that trickled at the sobs
Of funeral woe, what time the evening sun
Flung on the freshness of the new-turn'd grave
A lingering beam. In admonition warm,
Oft did he caution the too thoughtless tribes
Against each sin that easily besets
The heart; and oft, more anxious than their fires,
Taught the surrounding innocents, who lov'd
His friendly smile, the lesson to be good.

• Yet inauspicious were his fairest aims,
While the degenerate villagers despis'd
His fervid exhortation; wantoning oft
Amidst the remnants of luxurious feasts,
Where a contiguous mansion overbrow'd
The curate's little hamlet. In that dome
A new-sprung lord, (begot, where Ganges rolls,
By murder on chicane) revell'd uncheck'd;
Nor heeded the dull monitor within
Which points to virtue. Prodigal, yet void
Of any generous feelings, he pour'd forth
A waste of wealth to feed the rich—the poor;
Who, indistinguishably blended, caught
The vices of his menial train, and spread
The quick contagious profligacy round.

• Shameless amid lascivious ease, and lost
In pleasure's fond delirium, he display'd
His bosom-harlots to the wondering view
Of rustics; or, enamour'd at a glance,
Vow'd to the simple girl unblushing love!

' Nor strove he in God's hallow'd house (if there
 He fill'd, for fashion's sake, the painful hour)
 To check the look licentious, or the grin
 Of levity that, all irreverent, past
 Thro' mimic pews—ah, more infectious far
 Than chaste devotion's fire, effus'd by thee,
 Much injur'd *Villicus*! who, doom'd to meet
 The sneer of dissolute contempt, the taunts
 Of menial insolence, yet bending o'er
 Thy flock, wert wont with a presageful eye
 To mourn the spreading evil. And to mourn—
 To preach, were frivolous alike—thy breath
 Of eloquence as idle as thy tear!
 Thus, the once animated strain, too oft,
 Faints into feeble lecture: thus, the ties
 Of loosen'd duty languish on our hands,
 All interrupted; and we leave our charge
 With baffled hope. But *Villicus*, endued
 With resolution, that ne'er shrunk from ought
 Exterior, and that brook'd not sin tho' dress'd
 In fashion's fluctuating colors gay,
 Knew not to hover o'er the intruder, struck
 By trembling apprehensions, but oppos'd
 Her glaring front with irretorted aim.
 Strong was his phrase and ardent. And the hope
 That he could press into the timid tribes
 A sense of virtue (for they flock'd around
 To catch his bolder accents) gave new nerve
 To zeal that might have long, unslackening, toil'd
 Tho' vainly—had not the proud lordling's rage
 Dash'd his sincerest efforts by a power
 The wealthy feel—a power to crush the weak;
 And, wresting from his grasp the scanty dole
 Which unaffected duty had endear'd,
 Bade many a sycophantic tongue (that sounds
 A great man's echo) spread calumnious tales
 To tarnish with the aspersing taint his fame;
 Tho' all he preach'd was virtue, and his life
 Was but a comment on the truths he preach'd!

The last 12 pages of this publication are occupied by an
 ' Epistle to a College-Friend,' which is not without merit.

N.

ART. IX. *Expostulatory Odes to a great Duke, and a little Lord.* By Peter Pindar, Esq; 4to. 56 p. Price 2s. 6d. Kearsley.

PETER appears to have the pen of a ready writer; it is true he returns to the old subject, and we may fairly suppose that he is drawing off the very dregs, when he is obliged to season it with so much impiety. If we recollect right, he lately promised

mis'd to let the king and queen rest in peace ; but it might not be convenient to adhere to his word, even when he praises virtue, and *tells* us that he loves it in the person of a prince.

We wish he had given us, as usual, a table of contents, for we have vainly attempted to catch the fugitive prominent thought of each ode, when stripped of its merry-andrew coat ; we can then only add some specimens for the amusement of our readers.

T.

O D E IV.

With you, my lords, I'm ev'ry thing that's evil ;
There's scarce a crime I've not committed ;
The very essence of the devil ;
Deserving by the dæmon to be spitted.

Just like a turkey, goose, or duck,
Prepar'd by Joan the cook to go to fire ;
So wanton have you both been pleas'd to pluck,
The swan that imitates his Theban fire.

Of ev'ry quality am I bereft,
Not even the shadow of a virtue left ;
Not one small moral feather in my wings.
When dead, to lift me to the King of kings.

My lords, beware—by mouthing oft my name
Unwisely, you may damn me into fame :
By letting thus your spleen on Peter loose,
He builds triumphal arches on abuse !

In vain the bard turns oculist, and tries
To purge the film from this world's darken'd eyes :
In vain to printers and to printer's devils
I fly, and advertise to cure king's evils :
With huge contempt you look on me, alack !
My nostrums curse, and call the bard a quack.

O D E IX.

Why am I persecuted for my rhymes,
That kindly try to cobble kings and times ?

To mine, Charles Churchill's rage was downright rancor ;
He was a first-rate man of war to me,
Thund'ring amidst a high tempestuous sea ;
I'm a small cockboat bobbing at an anchor ;
Playing with patereroes that alarm,
Yet scorn to do a bit of harm.

My satire's blunt—his boasted a keen edge—
A sugar hammer mine—but his a blacksmith's sledge !
And then *that* Junius !—what a scalping fellow ;
Who dar'd such treason and sedition bellow !
Compar'd to them, whose pleasure 'twas to stab,
Lord, I'm a melting medlar to a crab !

My humour of a very diff'rent sort is—
 Their satire's horrid hair cloth, mine is silk—
 I am a pretty nipperkin of milk;

They two enormous jugs of *aqua fortis*.
 Compar'd to their high floods of foaming satire,
 My rhyme's a rill—a thread of murmuring water;
 A whirlwind they, that oaks like stubble heaves—
 I zephyr whisp'ring, sporting through the leaves.

And such all candid people must conclude it—
 The world should say of Peter Pindar's strain,
 'In him the courtly Horace lives again—

'Circum præcordia Petrus ludit.'
 Which easy scraps of Latin thus I render—
 No man by Peter's verse is harshly bitten;
 Like lambkins bleats the bard so sweet and tender,
 And playful as the sportive kitten.

So chaste his *families*, so soft his stile,
 That ev'n his bitt'rest enemies should smile;
 He biddeth not his verse in thunder roar—
 His lines perpetual summer—sunshine weather—
 He tickles only—how can he do more,
 Whose only instrument's a feather?

O D E X.

My lords, I do declare that it requires
 A brain well fortified to bear great flatt'ries;
 Such very dangerous mask'd batt'ries,
 That keep on great men's brains such ceaseless fires
 I hope that God will give such great men grace
 To know the gen'ral weakness of the place.
 Pray do not fancy what I utter strange—
 The love of flatt'ry is the soul's rank mange,
 Which, though it gives such tickling joys,
 Instead of doing service, it destroys:
 Just as the mange to lapdog's skins apply'd,
 Though pleasing, spoils the beauty of the hide.

ART. X. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of the Prizes, Dec. 10, 1788.*
 By the President. 4to. 26 p. Pr. 3s. Cadell. 1789.

AMONG the series of discourses composed and delivered by the president, for the instruction of academic youth, this is the sole one dedicated to the memory of one of their own body, a deceased member; which, tho' not biographical, draws its mass of precepts and inferences chiefly from the habits and practice of an individual; and if the dexterous singularities of original talent are among the proper objects to which the eye of youth ought to be directed, what could more properly command the attention of an auditory of artists and students, (no matter of what nation) than the name and example of our lamented Gainborough?

Sir Joshua sets out with observing, that in our studies, 'something is the result of *our own* observation of *nature*; something (and that not a little) the effect of the example of those who have studied the same nature before us with diligence and success.

'The less we confine ourselves in the choice of those examples, the more advantage we shall derive from them; and the nearer we shall bring our performances to a correspondence with nature, and the great general rules of art. When we draw our examples from remote and revered antiquity, (with some advantage undoubtedly in that selection) we subject ourselves to some inconveniencies. We may suffer ourselves to be too much led away by great names, and be too much subdued by overbearing authority. Our learning, in that case, is not so much an exercise of our judgment as a proof of our docility. We find ourselves, perhaps, too much overshadowed; and the character of our pursuits is rather distinguished by the tameness of the follower, than animated by the spirit of emulation. It is sometimes of service, that our examples should be *near* us; and such as raise a reverence, sufficient to induce us carefully to observe them, yet not so great as to prevent us from engaging with them in something like a generous contention.'

In consequence of this introductory observation, Sir J. proceeds to discourse on the talents of the late Mr. Gainborough, 'not so much,' says he, 'to praise or to blame him, as to draw from his excellencies and defects matter of instruction to the students in our academy.' He gives it as his opinion, that 'if ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English school, the name of G. will be transmitted to posterity in the History of the Art, among the very first of that rising name;' by which it appears, that Sir J. acknowledges, or discovers, in the works of that artist, some of the principles, some of the leading lines, by which hereafter the school of Britain will be distinguished.

This line, says the author, was not history; it was a humble, it was a more individual imitation of nature; but as the method of imitation was original and his own, he hesitates not 'to prefer his genius, though in a lower rank of art, to that feeble, insipid, blind servility, which, for near a century past, has disgusted us in the works of those who have attempted the highest.

Sir J. proceeds now to 'make mention of some of the customs and habits of this extraordinary man,' considered as the steps that led to his excellence. Of these he states as the 'fundamental, the love which he had for his art:' this appears to have inspired him with an enthusiastic ambition to excel in it. 'Of Gainborough, we certainly know,' says he, 'that his passion was not the acquirement of riches, but excellence in his art, and to enjoy that honourable fame which is sure to attend it.

‘ That he felt this ruling passion strong in death, I am myself a witness. A few days before he died he wrote me a letter, to express his acknowledgments for the good opinion I entertained of his abilities, and the manner in which (he had been informed) I always spoke of him, and desired he might see me, once more, before he died. I am aware, how flattering it is to myself to be thus connected with the dying testimony which this excellent painter bore to his art. But I cannot prevail on myself to suppress that I was not connected with him by any habits of familiarity; if any little jealousies had subsisted between us they were forgotten, in those moments of sincerity; and he turned towards me as one, who was engrossed by the same pursuits, and who deserved his good opinion, by being sensible of his excellence. Without entering into a detail of what passed at this last interview, the impression of it upon my mind was, that his regret at losing life, was principally the regret of leaving his art; and more especially as he now began, he said, to see what his deficiencies were; which, he said, he flattered himself in his last works were supplied.’

Sir J. discusses his methods of collecting and disposing the various materials of nature, his custom of painting by nights, and makes useful and instructive observations on their absolute or relative usefulness, for which we refer the reader to the discourse itself.

He next obviates the objections that might be raised against academical studies, travelling, &c. from the success of a man who arrived at excellence without being assisted by, or submitting to any of them, by shewing, ‘ that the style and department of art which he chose, did not require them; that however, he did not shut his sense to congenial excellence, as he studied, imitated, and even copied the Flemish schools, though relatively to his great organ of imitation—that nature, which surrounded him.

After pronouncing it ‘ difficult to determine, whether he excelled most in portraits, landscapes, or fancy pictures,’ the author commends him for that judgment and modesty which never allowed him to overstep his own limits; and contrasts him with those who, not content with excelling in their own department, ridiculously attempted to figure away in spheres not their own, or destroyed the unity of their effects by a medley of heterogeneous materials. Here we meet with the names of *Hogarth* and *Wilson*; and might, without surprize, have met with more.

Having descanted on this subject in a manner equally animated, humorous, and forcible, the author returns to G. and telling us, that ‘ the peculiarity of his manner or style, or we may call it, the language in which he expressed his ideas, has been considered by many as his greatest defect;’ but without altogether wishing to enter into the discussion, whether it be a defect or not, intermixed as it was, with great beauties, of some of which it was probably the cause, the author pronounces

nounces it 'a proper subject of criticism and discussion to a painter.'

For this discussion, too long to be inserted here, and too connected to be given in fragments, we refer the connoisseur and the student to the discourse itself; and after giving it as our unbiassed opinion, that unsystematic and loose as the discourses of our great countryman appear to be, they abound with more real information, with grander principles, more practical instruction, and less prescribed sentiments, than most of the elementary, philosophical, or biographical works, that have been published on the art and artists, from the times of Leonardo de Vinci to those of Mengs: we shall finish this article with the author's conclusion of his discourse.

'However, we may apologize for the deficiencies of *Gainsborough*, (I mean particularly his want of precision and finishing) who so ingeniously contrived to cover his defects by his beauties; and who cultivated that department of art, where such defects are more easily excused; you are to remember, that no apology can be made for this deficiency, in that stile which this academy teaches, and which ought to be the object of your pursuit; it will be necessary for you, in the first place, never to lose sight of the great rules and principles of the art, as they are collected from the full body of the best general practices, and the most constant and uniform experience; this must be the ground-work of all your studies; afterwards you may profit, as in this case I wish you to profit, by the peculiar experience, and personal talents of artists living and dead; you may derive lights, and catch hints from their practice; but the moment you turn them into models, you fall infinitely below them; you may be corrupted by excellencies, not so much belonging to the art as personal and appropriated to the artist, and you become bad copies of good painters, instead of excellent imitators of the great universal truth of things.'

ART. XI. *Observations on the River Wye, and several Parts of South Wales, &c. relative chiefly to picturesque Beauty, made in the Summer of the Year 1770.* Second Edition. By William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest, near Lymington. 8vo. 152 p. and 17 plates, in aqua tinta. Price 17s. in boards. 1789.

If all travellers had, like our ingenious author, some decided point in view, a grand object of pursuit to concentrate their thoughts, and connect their reflections, readers, who look for more than barren amusement, would be assisted to arrange the information the title of a book led them to seek for, instead of rambling with an unfixed eye through a variety of desultory matter and detached observations, which no running interest, or prevailing bent in the mind of the writer rounds into a whole. The author himself will give us a just account of his work,

'The

• The following little work proposes a new object of pursuit, that of examining the face of a country *by the rules of picturesque beauty*; opening the sources of those pleasures, which are derived from the comparison.

• Observations of this kind, through the vehicle of description, have the better chance of being founded in truth, as they are not the offspring of theory, but are taken immediately from the scenes of nature, as they arise.

• To criticize the face of a country correctly, you should see it oftener than once; and in various seasons. Different circumstances make such changes in the same landscape, as give it wholly a new aspect. But these scenes are marked just as they struck the eye at first. I had not an opportunity to repeat the view.

• For the drawings I must apologize in the same manner. They were hastily sketched, and under many disadvantages; and pretend at best to give only a general idea of a place, or scene, without entering into the details of portrait.

This work is valuable, as it contains the principles of picturesque beauty, as far as it is capable of being reduced to principles, and transmitted from one man to another. The observations of taste, which depend in a great degree on the organization of individuals, cannot, like more stubborn knowledge, be conveyed from one understanding to another, with precision and clearness; on the contrary, sentiments which are lively, in proportion to the sensibility of the person who feels them, are ever evanescent, and almost incommunicable. A mind once roused to the pursuit of simple information, will receive it by the most direct road; but the pleasures arising from taste and feeling are more complex and accidental. When any strong passion fills the heart, the calm enthusiasm of sentiment cannot reach it, and the eye clouded by care, glances with hasty apathy over scenes which formerly produced new ideas and pleasureable emotions. As it is clear, that so much depends on the original frame, present mood, and other adventitious circumstances, an author cannot always expect to find his reader disposed to enter into his feelings, particularly when the scenes shift with unavoidable rapidity and abruptness. Mr. G.'s illustrative drawings are admirably adapted to remedy this inconvenience; to fix the attention, and rouse the imagination that seeks to analyze its own perception of beauty; from the size of the drawings, their studied neatness, and perhaps, from the imperfection inseparable from art, his elegant sketches oftener gave us an idea of the beautiful than the sublime. There is, besides, a want of nerve and boldness in the lines, which might, in some measure, arise from too scrupulous a desire to render them perfectly picturesque. The tints sometimes appear artificial and unnatural, though we are convinced that they are not so; but the glow which offends the eye, arises from a cause no art could remedy, a want of space diffusely

fully to blend various harmonious shades, which have the same warm character, and yet in nature, rather steal on the feelings than burst on the eye.

We shall now proceed to select some extracts, in which we shall ever have in view the main scope of the work, *the principles of picturesque beauty*. The delicacy of discernment and cultivation of taste, so obvious in them, will, we presume, afford great pleasure to readers who can relish beauty, and wish to be amused while they are instructed; though they may sometimes think them rather puerile.

The various *buildings* which arise every where on the banks of the Wye, form the last of its ornaments; abbeys, castles, villages, spires, forges, mills, and bridges. One or other of these venerable vestiges of past, or cheerful habitations of present times, characterize almost every scene.

These *works of art* are, however, of much greater use in *artificial* than in *natural* landscape. In pursuing the beauties of nature, we range at large among forests, lakes, rocks, and mountains. The various scenes we meet with, furnish an inexhausted source of pleasure; and though the works of art may often give animation and contrast to these scenes, yet still they are not necessary. We can be amused without them. But when we introduce a scene on canvas, when the eye is to be confined within the frame of a picture, and can no longer range among the varieties of nature, the aids of art become more necessary; and we want the castle, or the abbey, to give consequence to the scene. Indeed the landscape painter seldom thinks his view perfect, without characterizing it by some object of this kind.

Speaking of Goodrich-castle, he observes on the imperfection of art.

This view, which is one of the grandest on the river, I should not scruple to call *correctly picturesque*; which is seldom the character of a purely natural scene.

Nature is always great in design: she is an admirable colourist also; and harmonizes tints with infinite variety and beauty. But she is seldom so correct in composition as to produce an harmonious whole. Either the fore-ground or the back-ground is disproportioned; or some awkward line runs across the piece; or a tree is ill-placed; or a bank is formal; or something or other is not exactly what it should be. The case is, the immensity of nature is beyond human comprehension. She works on a *vast scale*; and, no doubt, harmoniously, if her schemes could be comprehended. The artist, in the mean time, is confined to a *span*; and lays down his little rules, which he calls the principles of *picturesque beauty*, merely to adapt such diminutive parts of nature's surfaces to his own eye, as come within its scope.

Hence, therefore, the painter, who adheres strictly to the *composition* of nature, will rarely make a good picture. His picture must contain a *whole*; his archetype is but a *part*.

In general, however, he may obtain views of such parts of nature, as with the addition of a few trees, or a little alteration in the fore-ground, (which is a liberty that must always be allowed) may be adapted to his rules, though he is rarely so fortunate as to find a landscape completely satisfactory to him. In the scenery, indeed, at
Goodrich

Goodrich castle, the parts are few, and the whole is a very simple exhibition. The complex scenes of nature are generally those which the artist finds most refractory to his rules of composition.'

The following remarks on the *influence of light*, deserves attention.

'About seven miles from Chepstow, we had an extensive view into Wales, bounded by mountains very remote. But this view, though much celebrated, has little, except the grandeur of extension, to recommend it. And yet, it is possible, that in some lights it may be very picturesque; and that we might only have had the misfortune to see it in an unfavourable one. Different lights make so great a change even in the *composition* of landscape, at least in the *apparent* composition of it, that they create a scene perfectly new. In distance, especially, this is the case. Hills and vallies may be deranged; awkward abruptnesses and hollows, introduced; and the effect of woods and castles, and all the ornamental detail of a country, lost. On the other hand, these ingredients of landscape may, in *reality*, be awkwardly introduced; yet through the magical *influence of light*, they may be altered, softened, and rendered pleasing.

'In a mountainous country, particularly, I have often seen, during the morning hours, a range of hills, rearing their summits, in ill-disposed, fantastic shapes. In the afternoon, all this incorrect rudeness hath been removed, and each mishapen summit hath softened beautifully into some pleasing form.

'The different seasons of the year also produce the same effect. When the sun rides high in summer, and when in the same meridian, he just skirts the horizon in winter, he forms the mountain-tops, and indeed the whole face of a country, into very different appearances.

'Fogs also vary a distant country as much as light, softening the harsh features of a landscape, and spreading over them a beautiful grey harmonizing tint.

'We remark further, on this subject, that scarce any landscape will stand the test of *different lights*. Some searching ray, as the sun veers round, will expose its defects. And hence it is, that almost every landscape is seen best under *some peculiar* illumination, either of an evening, or of a morning, or it may be, of a meridian, sun.

'During many miles we kept upon the heights, and through a long and gentle descent, approached Monmouth. Before we reached it we were benighted; but as far as we could judge of a country, through the grey obscurity of a summer evening, this seemed to abound with many beautiful woody vallies among the hills, which we descended. A light of this kind, though not so favourable to landscape, is very favourable to the imagination. This active power embodies half-formed images, and gives existence to the most illusive scenes. These it rapidly combines; and often composes landscapes, perhaps more beautiful, than any that exist in nature. They are formed, indeed, from nature; from the most beautiful of her scenes; and having been treasured up in the memory, are called into these imaginary creations by some distant resemblances, which strike the eye in the multiplicity of dubious surfaces, that float before it.'

We shall close our extracts with some pertinent observations on picturesque poetry.

* This is the scene which Dyer celebrated in his poem of *Grongar-hill*. Dyer was bred a painter, and had here a picturesque subject; but he does not give us so good a landscape as might have been expected. We have no where a complete formed distance, though it is the great idea suggested by such a vale as this; no where any touches of that beautiful obscurity, which melts a variety of objects into one rich whole. Here and there we have a few accidental strokes which belong to distance, though seldom masterly*. I call them *accidental*, because they are not employed in producing a landscape; nor do they, in fact, unite in any such idea, but are rather introductory to some moral sentiment, which, however good in itself, is here forced and mistimed.

* *Dinevawr-castle*, which stands about a mile from Llandilo, and the scenery around it, were the next objects of our curiosity. This castle is seated on one of the sides of the vale of Towy, where it occupies a bold eminence, richly adorned with wood. It was used, not long ago, as a mansion; but Mr. Rice, the proprietor of it, has built a handsome house in his park, about a mile from the castle, which, however, he still preserves, as one of the greatest ornaments of his place.

* This castle also is taken notice of by Dyer, in his *Grongar-hill*; and seems intended as an object in a distance. But *his* distances, I observed, are all in confusion; and indeed, it is not easy to separate them from his fore-grounds.

* The landscape he gives us, in which the castle of Dinevawr makes a part, is seen from the brow of a distant hill. The first object that meets his eye, is a wood. It is just beneath him; and he easily distinguishes the several trees of which it is composed:

The gloomy pine, the poplar blue,
The yellow beech, the sable yew;
The slender fir, that taper grows,
The sturdy oak, with broad-spread bows.

* This is perfectly right: objects so near the eye should be distinctly marked. What next strikes him is a purple-grove; that is, I presume, a grove, which has gained its *purple-bue* from distance. This is, no doubt, very just colouring; though it is here, I think, introduced rather too early in the landscape. The blue and purple tints belong chiefly to the most removed objects; which seem not here to be intended. Thus far, however, I should not greatly cavil.

* * As where he describes the beautiful form which removed cultivation takes:

How close and small the hedges lie!
What streaks of meadow cross the eye!
Or a distant spire seen by sun-set:
Rising from the woods the spire,
Seems from far, ascending fire.
Or the aerial view of a distant hill:
——— yon summits soft and fair,
Clad in colours of the air;
Which to those, who journey near,
Barren, brown, and rough appear.*

* The

* The next object he surveys, is a level lawn, from which a hill, crowned with a castle, which is meant, I am informed, for that of Dinevawr, arises. Here his great want of *keeping* appears. His castle, instead of being marked with still fainter colours than the *purple-grove*, is touched with all the strength of a fore-ground. You see the very ivy creeping upon its walls. Transgressions of this kind are common in descriptive poetry. Innumerable instances might be collected from much better poems than Grongar-hill. But I mention only the inaccuracies of an author, who, as a painter, should at least have observed the most obvious principles of his art. With how much more picturesque beauty does Milton introduce a distant castle:

Towers and battlements he sees,
Bosomed high in tufted trees.

* Here we have all the indistinct colouring, which obscures a distant object. We do not see the iron-grated window, the portcullis, the ditch, or the rampart. We can just distinguish a castle from a tree, and a tower from a battlement.'

Some adventitious subjects enliven, or rather vary the scenes; and we should have been tempted to have made our quotations still more copious, if the *Tour to Scotland* had not presented itself to our view: we propose giving an account of this work in our next number.

W.

ART. XII. *The Rudiments of Ancient Architecture, in two Parts. Containing an historical Account of the Five Orders, with their Proportions and Examples of each, from the Antiques: also Vitruvius on the Temples and Intercolumniations, &c. of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture; with a Dictionary of Terms. Illustrated with ten plates. Royal 8vo. 84 p. Pr. 5s. in boards. Taylor. 1789.*

THIS is an easy amusing introduction to a science, which many persons wish to acquire a clear comprehensive idea of, without making it a peculiar study, or entering into those minute scientific particulars, that too often only tend to narrow the mind, if there is no other end in view, but a desire to appear wise. In the preface, the author gives a just account of his work, which is chiefly composed of extracts from Sir W. Chambers, and passages translated from Vitruvius.

* Architecture, as a liberal science, and considered as connected with the study of antiquities, is a subject on which every person of taste and reading, at some time or other, has occasion for information; yet that precision in rules necessary to a professional man, is not the kind of knowledge wanted; but something more general, which will not fatigue the mind to understand, or burthen the memory to recollect. Under this impression, I made public what was originally designed for mere amusement.

* I hope there will be found sufficient to give a tolerably precise idea of the five orders, and their several parts; the engravings exhibit
their

their general effect, and are selected from antiques, which have ever been respected for their proportion and elegance: these, with the deviations of modern times, and the historical account of each order, will, I flatter myself, render the acquiring a knowledge of the subject both easy and entertaining; yet sufficiently accurate to enable a gentleman to sketch any drawing of architecture, fancy or necessity may prompt him to have executed, without erring much from the general rules of design, and from which a workman will readily reduce the smaller parts to the exactness requisite to be worked from.

‘The frontispiece shews each order drawn to the same height; that their relative proportion and strength may be seen at one view.

‘That information might not stop at the beginning of the science, I have translated from Vitruvius, what his excellent pen has recorded, as the rules of the ancients in building their edifices, or temples; the distribution of columns, and their diminutions. These will, I hope, also be found useful to travellers, who visit the remains of ancient architectural splendor and magnificence; as in a pocket volume they will have examples of the five orders, with the laws observed by the ancients, in the great outlines of their public structures, by what name and character each order of building is distinguished, with rules for adjusting the columns; from which an edifice, though in ruins, may, with considerable certainty, be restored to its original form.

‘I have also added a Dictionary, or explanation of terms used by artists, to express the several parts of buildings; this will, I hope, assist, as well travellers, as those who read the accounts of professional men; it will facilitate understanding their labours, and of course, render them more pleasant.’

As the author intended his book for gentlemen, and not as a manual for workmen, we think it would have been an improvement, if in his Dictionary he had added the etymology of the terms from the Greek and Italian. The plates, which are nine in number, beside the frontispiece, and a beautiful vignette, (a good likeness of the celebrated Mr. Stuart, generally known by the appellation of *Athenian Stuart*) are elegantly and accurately engraved, and the work is neatly printed.

Upon the whole, we recommend this book to those who wish to look at works of art with an eye of intelligence, and know why they appear beautiful. M.

ART. XIII. *Ger. Nicolai Heerkens Groningani Aves Frisicæ.*
Rotterdam apud C. R. Hake. 1787. The Friesland Birds
of G. N. Heerkens of Groningen. 8vo. p. 297.

THE work is addressed in a well-written dedication to Peter van Bleiswick, Counsellor and Syndic for the provinces of Holland and West Friesland.

The author informs us in his preface, that finding it necessary during the troubles with which Holland has been agitated, to disengage himself from scenes of active life and to retire to his native

native place in the country, he there amused himself with the composition in verse of the history of such birds as were most common in Friesland. His choice was determined to this subject by similar considerations to those which recommended fishes to Ovid in Pontus. It was a theme that could by no means be construed a political one, and was such as, consequently, could not endanger either his life or liberty by any offence given to his superiors. He was, however, equally induced to it by the pleasure which such a subject seemed to promise him, having always, from his earliest youth, with much delight attended to the nature of those happy creatures which Ovid calls the *solatia ruris*, and which constitute certainly no inconsiderable ingredients in the enjoyment of a country life.

The author, in this volume (for, it seems, there is another extant in which he has given the history of an equal number of other birds) has very accurately detailed his numerous and amusing observations on the following :

The Lark	The Wren
The Loxia or Cross-bill	The Quail
The Magpye	The Starling
The Swallow	The Thrush
The Goose	The Blackbird.

His verse (except on the Quail and the Blackbird) is elegiac, elegantly turned, and much in the manner of his favorite poet, Ovid. He corrects many errors of other Ornithologists; defends himself skilfully against the attacks of some, and adds many discoveries of his own, which his rural situation and much leisure, not to mention his extraordinary diligence, have enabled him to make. Perhaps, having chosen to communicate his information in verse, he might, without descending too much from the dignity of a naturalist, or bringing his veracity under suspicion, have indulged his readers occasionally with some strokes of fancy. But whether it be that he possesses not that faculty in any great perfection, or that he considered the use of it as foreign from his purpose, he very little resembles his exemplar, Ovid, in this particular. His accounts, however, of the birds above mentioned, are minute, philosophical, and we doubt not, given with exact fidelity; nor can we refer our readers, curious in the science of Ornithology, to a writer on whose intelligence, according to our judgment, they may depend with less danger of deception. We must, nevertheless, remark, that, in one instance, we judged him rather too sanguine. In his history of the swallow, [see the note, p. 72.] he positively asserts, in contradiction to Guenaldus, that she never migrates. His words are these — *Ostendat vero ille, qui gregatim peregrinantes has aves vidit, ostendat, qui eas, ut anseres, anates, turdos euntes per cælum, et ex immensæ distantiae locis revertentes ullis in terris, ullo in mari conspexit.* Now it happens that the writer of this article

article is acquainted with a person, formerly Captain of a ship in the Guinea-trade, and a gentleman of the most unsuspected veracity, who has assured him, that once, on his return to England, at a great distance from any land, the rigging of his ship was suddenly almost covered with swallows that settled on it, needing rest. They were in fact so wearied with their long flight, that the sailors took many of them in their hands. The truth of this narration admitted (and true it certainly is) Mr. Heerkens will appear, as we have said, to have denied their migration in a manner much too peremptory. But it happens not unfrequently, that through zeal to correct a supposed error, writers, even of good information, become strenuous advocates for a real one.

We must not conclude this article without observing, that the author's remarks are chiefly local, and less descriptive of the general nature of the birds in question, than of their particular customs and conduct in the country in which he writes; for in respect to the time of nest-building, the time of their appearance and disappearance, duration of song, &c. they differ in different climates.

The book is by no means correctly printed, and we observed numerous errata not noticed in the table. To this cause it may sometimes be ascribed, that the author's language is of difficult construction. But such it is in general, and it is the vice of modern Latin to be so. We frequently disdain a mode of expression as too simple, which, perhaps, its very simplicity would have recommended to an antient.

In p. 88. verse 33. — and in page 147. verse 205. we have the words *humētia* and *humētibus* with the first syllable shortened. A school-boy would call this a *False Quantity*, and we have no doubt that it is so, for we have referred ourselves to those passages in Horace and Virgil, where either *Humor* or any of its derivatives occur, and find it always long.

We could animadvert on another inaccuracy or two in the versification, but are unwilling to detain our readers unnecessarily, and for the sake of matter so little amusing. Nothing remains for us now, but to refer them to such passages as will furnish fair specimens of the composition.

In the following lines the author distinguishes between the *Pica Veterum* and the *Pica Glandaria*, and very well describes the humorous manners of the former.

Omnibus, hūmana, notum est, quod voce loquatur,

Picæ enim Veteres quod tribuere suæ.

Tempore sed nostro Veterum crepat avia silvis,

Ulla locuturo nec subit ore domos.*

* Non modo ego nullam glandarium picam in caveis loqui apud nostrates, sed neque apud Gallos, Italos, eosque Germanos vidi, quos mihi adire contigit. Quam pulcrā in silvis, tam sordidā
Vol. V. E in

Non quoniam, ut perhibent peregrè, perrara Batavis,
 Sitve parum pulcri visa coloris avis.
 Sed quia naturæ vox est inamabilis, et quod
 Fetidior mundos lædit odore lares.
 Altera munda potest, aviumque hilarissima dici;
 Altera custodem noscit amatque suum.
 Altera, præcipue cavea si sapius exit,
 Mille joci totam scit recreare domum.
 Sive caloris amans pennas ante explicat ignem,
 Et capite inflexo, quam juvat ille, docet.
 Sive canem notum rostro cautissima vexat,
 Seu nova miratur, quæ nova cunque videt.
 Tamque beata domi, quam libera pica videtur,
 E nemore ad dominum visa redire suum.
 Nec modo voce homines, sed oves imitatur et hædos,
 Quosque sonos audit sapius, ore refert.
 Corvus et huic docili concedunt Plittacus ore,
 Sed melius Pica, quod didicere, tenent.

The following extract relates the old fable that accounts for the regal appellative given to the wren both by the Greeks and Romans; the fable is well told, and we cannot conclude the article with a passage more agreeable.

Regulus in nostris avis exiguissima terris,
 Sive, per antiphrasin nomina regis habet,
 Sive joci causa minima est ita dicta volucris,
 Seu populis, regum queis grave nomen erat:
 Libertatis amans, infestaque terra tyrannis,
 Regis avi nomen Græcia prima dedit.
 Utque memor populus data nomina regis amaret,
 Quæ valet ad populum fabula ficta fuit.
 Inter aves regnum cum nempe vacasset, et æquum
 Jus genus alituum crederet esse suum;
 Altius ad Superos regnum promisit eunti
 Jupiter: omnis aves spes fugit unde graves.
 Cumque ad certamen paucissima turba veniret,
 De minimis Trochilo spes super una fuit.
 Pone aquilam erectâ stetit inter gramina caudâ,
 Parvaque res per se, tectior inde fuit.
 Cumque ministra Jovis de terra exurgeret, alas
 Expandens, latæ terga premebat avis.
 Utque latens oculos, aquila sentitus ab ipsa
 Non fuit, aërias dum secat illa vias.
 Cumque propinqua sitis summo æthere venerat astris,
 Et reditum ad victas illa pararet aves;
 Subfultu exiguo se Dīs ostendit, et armos
 Vectoris Trochilus mox premit inde sui.
 Jamque fatigatum sua terra receperat agmen;
Vita fatigatis pene superstes erat.

in caveis esse scribit Salengrius, ornithologus Aurelianensis; qui forte eam cognoscendi causa avem in cavea habuerit. Vide ipsius Avium Historiam Gallicè scriptam. Pagina 96.

Spiritus armigeram Jovis haud defecerat omnis:
Sed Trochilum regis nomen habere videt.
Jupiter æquus erat; neque gens, quæ postera venit,
Detrahit merito nomen ab arte datum.

The 26th verse which we have marked with Italics is one of the many to which we have alluded above, that somewhat puzzle us. If *penè* is used for *vix*, the sense is clear, but the expression we apprehend unwarranted; if not, to us the line is unintelligible. G. G.

ART. XIV. *The Naturalist's Miscellany; or coloured Figures of natural Objects; drawn and described immediately from Nature.*
N° I. containing three coloured Prints and eight Pages.
Royal 8vo. Price 1s. 6d. To be continued monthly.
Nodder, N° 13, Pantion-street. 1789.

MR. CURTIS'S Botanical Magazine, seems to have given the hint to this new periodical production. The design of it is to give 'accurate and elegant coloured figures of the most curious and beautiful productions of nature; with descriptions, in Latin and English, in the Linnæan manner. To which are added, descriptions more at large, and calculated for general information.'

The present number contains figures of the *Psittacus Porphyrocephalus*, or Purple-headed Parrakeet; *Phalæna Atlas*, or Atlas Moth; and *Moschus Pygmæus*, or Pygmy Musk, commonly called Guinea Deer. Each of these is accompanied with the generic and specific character; and a popular account of it, both in Latin and English.

As a specimen of the style and manner in which this work is executed, we shall give the description of the *Psittacus Porphyrocephalus*, or Purple-headed Parrakeet, both in Latin and English.

'Inter numerosas hujus generis species vix extat avicula aut forma elegantior, aut coloribus pulchrior. Insulas incolit australes modo exploratas, nuperis navigiis inde ad nos advecta. Interdum fit ut differat paulum colore alia ab alia ut nempe in nonnullis sint femora viridia, in nonnullis purpurea. Interdum etiam pectus aliquid fusci coloris exhibet. Hæ differentiæ fortasse vel sexus discrimina indicant, vel a juniore aut proventiori ætate oriuntur.

'Of the extensive genus to which this bird belongs, there hardly exists a more beautiful species, either in point of shape or colour. It is a native of the newly-discovered islands in the south sea, and is one of the numerous acquisitions with which natural history has been enriched by the late voyages to the southern hemisphere. It is subject to some variety as to colour, the thighs in some being green, and in others purple: the breast also is sometimes of a dusky tinge. These are, probably, either sexual differences, or else may be owing to a more or less advanced state of age.'

The execution of this number is good in every respect; the paper, letter-press, engraving and colouring, are elegant; and it is evident, that the descriptions come from the hand of a classical scholar as well as a naturalist. Though from the English title we may expect figures of any natural objects, yet the Latin expression, *Vivarium naturæ*, confines it to the animal kingdom. If this work should continue to be executed as well as the first number, it cannot fail of encouragement in this curious and liberal age.

M. T.

ART. XV. *An Ecclesiastical History of Scotland, from the first Appearance of Christianity in that Kingdom, to the present Time; with Remarks on the most important Occurrences. In a series of Letters to a Friend.* By the Rev. John Skinner, a Presbyter of the episcopal Church in Scotland, at Longside, Aberdeenshire. 2 vols. 8vo. 1171 p. Price 14s. in boards. London, Evans. Edinburgh, Cheyne. 1789.

ON subjects of such religious, or political importance, as have divided the members of a community into two numerous classes, the reader who wishes to conduct his enquiries into truth with any tolerable success, must attend with as much impartiality as possible to the representations of both parties. And when he has seen with what dexterity writers, who are engaged in propagating some favorite system, can mutilate or suppress some facts, and dwell with all the amplifying powers of eloquence on others; how they can vary motives, and confuse evidence; he will no longer wonder at the cloud of scepticism and darkness that is spread over the pages of history.

The work before us suggested these remarks. In writers who have treated of the ecclesiastical affairs of Scotland, we are accustomed to hear so much of the privileges of the people, the independence of the kirk, the primitive simplicity of the presbytery, and the parity of its members, that the mind is scarcely disposed to listen with impartiality to the sentiments of one who professes different principles, and maintains contrary opinions.

Those, however, who are disposed to peruse the pages of Mr. Skinner, will find him a strenuous defender of episcopacy, and an able advocate for that church-discipline and ecclesiastical subordination which naturally flow from it.

The first volume is of a miscellaneous cast, and may be said to contain a short compendium of ecclesiastical history from the origin of christianity to the reformation. In the six first letters, which occupy more than a hundred octavo pages closely printed, the author treats of the origin and antiquity of the Scots, and the time of their conversion to Christianity. We were pleased with some curious and elaborate disquisitions relating to the

earliest period of their history, and particularly with the fair and impartial statement of facts, from Gildas, Boethius, Fordun, and others, on the mission of Palladius, Ninian, Augustin, Columba, the story of Regulus, &c. But the result of the most accurate researches, in those remote ages, is doubt and uncertainty. One conclusion, however, the author draws with sufficient confidence, which is, that the first Christian church in Scotland was instituted on the primitive principles and practice of episcopacy.

In the process of his narrative, Mr. S. was naturally led to mention the *Culdees*; and as some account of that singular order of the Christian priesthood may be entertaining to many of our readers, we produce the following extract as a specimen of this part of the work.

‘ It will be proper now to take some notice of a particular class of clergy in our country, who about this time began, and long continued to make a figure, under the peculiar denomination of *Culdees*; and whose character, as described by our later historians, has been improved by some writers, foreign as well as domestic, into a vindication of that plan of church-government which rejects bishops, and admits no degrees of superiority in the church. Boece says, “ the first preachers of the gospel here being holy and devout men, were called Culdees, quasi Colidei, or cultores Dei, *Worshippers of God*.” And Buchanan in one place adopts this interpretation, though before he seems to derive the word from the *cells*, where they lived in a state of recluse solitude. This is Archbishop Spottswood’s opinion, which is in some measure adopted by the Bishop of St. Asaph. But the most probable of all seems to be what Mr. Goodall offers, that the name appears to be of Scotch original, compounded of *Kelle*, a servant, and *Dhe* God, as in all the old papers which mention them, they are called *Keledei*, not *Culdei*, according to Boece’s fanciful etymology. These Culdees are described as a peculiar order of men, who had peculiar tenets of their own, and performed their ministerial functions with great strictness and attention, exactly on the model of the modern parity; and this description of their character has been much laid hold of, and insisted on by certain writers with great keenness. But when we ask for the proofs on which it is founded, we find none, but must rest satisfied with honest Boece’s single authority. Yet he is by far too late a voucher for a fact of so high antiquity, and of such forced importance. It is surprizing that Bede, who wrote eight hundred years before Boece, found no Culdees among the Scots in his day: nor Adamnanus, in his life of Columba, the great founder of what was then called the Monastic Institution in our country. The silence of two so early writers, who had such opportunities to know, and whose business led them to take notice of such peculiarities among the clergy whom they were describing, gives some ground to suspect that what Boece and his followers say of them, is little better than vague declamation. The earliest account of the Culdees that we can depend upon, is from the chartulary of St. Andrew’s, where we meet with a deed of Brude, son of Dergard, the last king of the Picts, giving the island of Lochlevin to Almighty God and to St. Servanus, and “ *Keledeis Deo fervientibus et servituris*,” to the Keledees, serv-

ing and to serve God, in that island. This would be thought superstitious by those of our days, who boast so much of imitating these ancient Culdees: but they, it seems, had no such scruples. Accordingly the Culdees of Lochleven are often mentioned with marks of distinction, on public occasions, and no doubt were active in spreading their order, if it may be called so, through other parts of the country. Thus we find Keledees, not Culdees, at Brechin, Dunkeld, Muthil, Abernethy, &c. and their abbots and friars witnessing the deeds of bishops, and getting churches and tythes from them with the "cure of souls;" which surely would not have happened, if the Culdees had held any article in doctrine, government, or worship, distinct from what was then professed in the national church. Nay the Culdees themselves never refused to wear the episcopal mitre, when it was regularly offered to them. Thus Gregory, bishop of Dunkeld, Andrew, bishop of Caithness, and some others, were chosen from among the Culdees: nor did these Culdee bishops refuse the ordinary designations, as appears from the following: "I Gregory, by the authority of God and of the holy apostles Peter and Paul, and of the holy apostle Andrew, bishop of Dunkeld." It is true the superiors of the Culdee convents had frequent disputes with their respective bishops about lands and tythes, and such secular matters: and if their contending thus with bishops be the part of their character that pleases most now-a-days, it should be remembered what method they took to have the contention decided, which was always by application to the Pope, as at that time the grand umpire in all such contendible cases, Would Calvin, with his Culdees at Geneva, or John Knox, with his followers in Scotland, have made such an application, or submitted to the Pope's decision? Why then should they pretend to imitate the Culdee clergy, or talk so highly of the good old Scottish Culdees, as if that title had been peculiar to Scotland? We are told by Archbishop Usher, that the Keledees of Armagh, in Ireland, were anciently the dean and chapter of that church, but were forced to give way to Monks of a later institution, though they were still suffered to remain in lower stations, and continued in that church, and in the church of Cluanynish, until the archbishop's remembrance. The bishop of St. Asaph produces Giraldus Cambrensis, who lived about the year 1200, mentioning the Colidei (which is the first time, the bishop says, this latinized title is to be met with) in the little island of Bardsey in North Wales, and in another island in Tipperary, in Ireland, who devoutly served in a chapel there. And a later writer, Mr. Tanner, informs us, that there were Culdees at St. Peter's in York. So it appears, that other churches had Culdees as well as ours. Yea, such as the old pure Scottish Culdees are described to have been, were the inferior clergy in all the primitive church. For as soon as we have any certain information about them, we find them in communion with, and even subject to ecclesiastical superiors, as indeed their first certain appearance was in the days of confessed superiority in the church; so that, whatever other peculiarities might have been about them, there is nothing in their history to countenance the use that has in modern times been made of them in favour of the levelling scheme.

The narrative of ecclesiastical affairs in Scotland proceeds regularly through the reigns of the Scottish kings; but blended with much political information and church-history relating to
 England,

England, and the controversies, councils, decretals, &c. of the Romish church.

As it is not necessary to retail the contents of every letter (which, by the way, might as well have assumed the form of chapters), we shall only add, that we think the subjects are in general well chosen, and judiciously arranged. The volume closes with an account of the proceedings of the Protestants in Germany, Calvin's model of the Genevan church, and the institution of the Jesuits.

The second volume, as it treats of establishments that still exist, and of revolutions, the causes and effects of which are yet felt and remembered with various emotions, will for the most part be rejected or commended, according to the principles and opinions which the reader has previously imbibed. Let it be sufficient therefore for us to say, whose business is chiefly to convey simple information without leaning to the side of any party, that the author is a rigid Episcopalian; an Episcopalian of that church whose stedfast attachment to the unfortunate House of Stuart, and whose non-juring principles, with regard to William and the House of Brunswick, are well known.*

When we consider the institution, discipline, and tenets of the Episcopalians; the dangers and persecutions to which they have been exposed, both from the lawless violence of their adversaries, and the rigour of many penal statutes that followed in quick succession, we need not wonder that the zealous proceedings of John Knox, the covenanters, &c. should experience but little mercy at the hands of Mr. Skinner. In short, he claims no pretensions to that shame-faced candour which appears satisfied with suspended opinions, or the avowal of half-formed principles; but always delivers his sentiments, except when he speaks of 'the higher powers,' with manliness and freedom.

We must observe, however, that if he had sometimes expressed himself with less sarcasm and severity, his observations would have been more pleasing, and his arguments would have lost none of their force. We shall close our review by stating the principal heads of the present volume, giving another extract, and subjoining a few remarks on the author's performance.

* We are happy however to add, on the authority of our author, and indeed on the authority of a late petition to parliament, that in consequence of the death of a late personage, they are all (except one of their oldest bishops) ready to take the oaths of allegiance, and to pray for his Majesty by name. In consideration of this proof of attachment to the present government, they petition to be relieved from the penalties of those statutes which are still in force against them.

The history of the Reformation occupies the former part, which we think will be found very interesting, clear, and comprehensive. It includes a short account of Mary Queen of Scots, in which Mr. S. seems perfectly satisfied with the Vindication of Stuart, Whitaker, and others. The next striking feature in the broken narrative of ecclesiastical history in Scotland, is the establishment of episcopacy by James VI. We then come to the reign of Charles I. The strange revolutions both in church and state during this unhappy period, are so well known that they need no repetition. The foolish bigotry of his successor, which led to an abdication of the throne, is sufficiently notorious, and was the grand spring which at that time influenced almost every action in politics and religion.

The next important object of attention is, of course, the revolution; and the work closes with a detail of miscellaneous subjects, relating to the Presbyterian kirk, the distresses of the nonjuring episcopal clergy under the terror of the penal statutes, and their present situation.

Speaking of the event of the rebellion in 1745, Mr. S. remarks,

Thus ended this hazardous and almost romantic enterprize, which had for some months held all Scotland in awe; and, by a brisk irruption, raised no little alarm in the very heart of England, but was now shut up with the usual scenery of military butcheries and legal executions. It has been branded with the appellation of "the wicked and unnatural rebellion;" and I do not mean to contend the propriety of the appellation, as I am taught to believe, that all rebellion is wicked and unnatural, and as such, am required to pray against it. Though, after all, if it were convenient in this case to offer a definition of rebellion, which has generally been understood to be, a rising up of subjects against their sovereign, upon any specious pretence or private quarrel of their own; it might be supposed, and I hint the supposition with all due caution, that this present instance might perhaps be viewed rather in the light of a contention between two rivals, both claiming the same possession, and both equally alleging the justice of their claim; which, being too weighty to be determined by argument, could only be decided by the sword, and where the losing side were to lay their account, as in all such litigations, to be condemned in costs of suit. I have no scruple to allow, that it is natural for the victor, when he has been in possession, to be particularly incensed at a case of this kind, as in every example of superiority, even in the highest example of all, we find the superior more provoked by disputing his title, than by disobeying his commands. At the same time, I would beg leave to put our Presbyterian neighbours in mind, not to load our church with the whole burden of a rebellion, if it must be one, in which so many of other persuasions, and even some of their own, perhaps as many as of ours, were deeply engaged. Especially, let them not charge our religion with abetting rebellious principles, till they can assure us that they have renounced the principles of their predecessors, who avowedly preached up the lawfulness of fighting for
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their religion against any king whatever, which our church has always condemned, and never to this day practised.

• But whether our church was blameable or not upon this occasion, so it was in fact, that she was soon involved in the dismal consequences of it. In most country places, the meeting-houses were burnt to the ground by parties of the military detached on purpose: in towns or villages, where burning was not safe, they were shut up or demolished: the clergy themselves were obliged to leave their houses, which sometimes were plundered, and to sculk where they best could, that they might not fall into the soldiers' hands: their hearers stood aghast, between pity for their ministers and fear for themselves, being under the same suspicions, and equally uncertain what might be the issue. In a word, all was desolation and dismay among us, having no friend of capacity or courage to advise or protect us, and depending, in confidence of the divine goodness, only upon the integrity of our principles, and testimony of our consciences, for inward support under the weight of these outward pressures. And yet it must be acknowledged, and such of us as can look back to the confusions of that summer, do acknowledge it with grateful candour, that bad as the situation of our country was, there was reason to fear it might have been much worse, when we consider that the ordinary course of law was by proclamation suspended, and all put under military government for three months. In the Highlands indeed, which had the misfortune to be the stage of decisive action, and where the principal object of indignation was still wandering up and down, there were daily accounts, during that time, of cruelties and devastations, which no excuse could palliate, nor even the licentiousness of war justify. But in such places as were at any distance from that unhappy neighbourhood, the necessary orders against suspected persons, though grievous enough in the mean time to the miserable sufferers, were executed, for the most part; with a humanity which did honour to the feelings of those concerned in the execution, and to which the cool moments of reflection will give its due praise.

Having perused this singular work with considerable attention, we cannot close our review of it without observing that we think the author, on almost every occasion, urges his principles and opinions, (some of which are neither popular nor common) with so much vehemence and zeal, that he is in danger of being totally neglected or condemned by all who are not of the same persuasion as himself.

It is not a very palatable doctrine to see the divine right of kings, and the duties of passive obedience and non-resistance revived at the close of the eighteenth century; but Mr. S. is certainly a living disciple of this old political school, or we are much mistaken: for such is his reverence for royalty, that even in a *moral* sense he cannot conceive, or at least he seems afraid to say, that a king can do any wrong. Even of Henry VIII. Charles II. and James II. he can '*speake no evil.*' Mr. S. extends a great share of this reverence to almost every thing that has received the sanction of a synod, a council, or a canon,

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The second volume is remarkably defective for want of authorities. We frequently meet with important facts, and such as are new to the generality of readers, without being informed from what source they are derived.

The defects of style, also, are so obvious, that to those who read the book it would be needless to particularize them. Almost every page abounds with Scotticisms, Latinisms, and vulgarisms; or some uncouth forms of expression that have never been incorporated into the English language. Some of these also, bear the evident marks of pedantry and affectation. The revision of a judicious friend might have easily cleared away these imperfections; for the structure of the periods is clear, and the general current of the style is free and easy.

We must add, that the reader will soon discover in our author a wonderful propensity to fix the origin, or progress of every thing *primitive* and *excellent*, in *Scotland*. This is natural; and he must be a morose critic, who cannot view such predilections with an indulgent eye. E.

ART. XVI. *A Survey of the modern State of the Church of Rome, with additional Observations on the Doctrine of the Pope's Supremacy, &c.* By William Hales, D.D. &c. 8vo. 226 p. Price 3s. 6d. sewed. Faulder. 1789.

THE late disputes, between the Irish protestants of the church of England, and their Roman Catholic brethren, have been carried on with too little temper, and a good deal of dissingenuity, on both sides. Dr. Woodward and Dr. Hales on the one hand, and Dr. Butler on the other, are the only writers we have read, who, on this occasion, seem to have written like scholars and gentlemen. Yet, even in their tracts, we discover, we think, some marks of that spirit of party, which is, perhaps, inseparable from controversy, whether religious or political.

The work is addressed to Dr. Butler; but may be said to comprehend the whole controversy on this subject, as lately maintained by Mr. Wharton, Doctor Carrol, Mr. Pilling, Mr. Hawkins, Mr. Berington, and Mr. O'Leary.

This large pamphlet presents to the reader, an accurate and extensive view of the doctrines and discipline of the Romish church, through a long series of ages, to the present time. It has been asserted by many Apologists, that the catholics hold no tenets that ought to be considered as unconstitutional, and that their principles have been grossly and wilfully misrepresented by protestant writers. But Dr. Hales proves, from a variety of authentic documents, that the power of dispensing with oaths,
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of granting indulgences, and of persecuting heretics, whenever an opportunity offers, is still exercised by the pope, and solemnly recognised by his clergy. It is proved also, that their idea of his supremacy is such, as to render a strict and conscientious allegiance to any other sovereign, even in his temporal capacity, almost impossible.

This charge is principally grounded on the oath in the Roman pontifical, which the bishops of that communion take at the time of their consecration. In this oath they swear obedience to the popes; and to 'prosecute (or persecute) to the utmost of their power, Heretics, Schismatics, and rebels to the said pope and his successors.' Dr. Butler had said in his apology for the Irish catholics, that all that a bishop was bound to, by this oath, is 'to be earnest in opposing and refuting, by the spiritual weapons of the gospel, all broachers of doctrine contrary to its precepts.' Dr. Hales has, we think, abundantly proved that this cannot be the originally intended meaning of the words: and, indeed, they are too strong and stubborn to be wrested to this meaning. The Roman Catholics would, therefore, do well to give up this point; and, with a few spirited protestant divines, disavow some of the tenets of their church, not supported by the clear language of scripture, and the general tendency of the doctrines inculcated by Christ and his apostles; but which rest on a partial text or two, addressed to a particular church. Let them like honest men acknowledge, that the more they think, the less are they inclined to receive, in their full latitude and strong unequivocal sense, certain creeds too arbitrarily introduced into both churches; instead of endeavouring to explain away what they cannot justify.

But, independently of this oath, Dr. H. proves that it is a Roman Catholic tenet to persecute heretics. However he should only have affirmed, the lawfulness of persecuting heretics, and that it was *once* a current doctrine among Roman Catholic divines, authorized by popes, canons, and even councils; no ingenuous and well-informed catholic, we presume, would have the hardiness to deny the assertion. But if from this the doctor would infer, that it is *now* a common doctrine among Roman Catholics, his inference would certainly be unjust.

The grand pillar of the Romish church was indirectly sapped by its rational members, when they found themselves obliged, by cogent reasons, and the humane suggestions of their own minds, to soften tenets they could not enforce or excuse. The wall of separation thus removed, all conscientious christians may meet and agree, in observing the main doctrines of the gospel, justice, mercy and truth, leaving rancorous disputes to those who are hearers, rather than doers of the law. But the operations of reason are slow, and we are afraid the notions of the bulk of mankind respecting religious observances, must
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ever be termed prejudices, and as some of the Romish prejudices, are very unfavorable to that morality and brotherly love, so repeatedly and forcibly recommended in the gospel: humanity leads us to call those weeds obnoxious, at the same time that it teaches us to be cautious in attempting to grub them out. In Spain and Portugal, and even in Ireland, an intolerant spirit still pervades, and deeply rooted opinions, which enlightened men have discarded, influence the conduct of the most numerous class. In England, where the catholics are a sensible, peaceable part of the community, and do not struggle for pre-eminence, it would be wanton cruelty to insult them, by recalling the former sanguinary opinions of their church.

The truth is, that all denominations of christians, to the shame and scandal of christianity, have been persecutors in their turns; and although the spiritual intolerance of the Romanists has more frequently set to work the diabolical engine, we are not acquainted with any established religion, which has not more or less employed it. It is very remarkable, that Rosweide the jesuit, and Beza the Calvinist, wrote much about the same time, in favour of persecution. And, alas! was not Servetus burnt at Geneva, before Vanini underwent the same fate at Thoulouse?

But as the Irish are far behind us in the progress of civilization, and these barbarous opinions still have baneful effects on morality, the protestants should not be censured for coming forward, to unveil the half dead monster, and make their opponents blush for the real tenets of their church; but they should also candidly own, that the reformation was very imperfect, and that we still retain many intolerant clauses in our articles. Temporary evils, which procure lasting advantages, are always overlooked by strong minds; we therefore see with pleasure the weapons of controversy drawn, though local inconveniences are the consequence, because we anticipate the salutary effects these discussions may gradually produce, after the heat of argumentative irritation has subsided, and when personal animosity is so far forgotten, as to allow both parties to consider *what* is right, and not *who* is right.

On the whole, Dr. Hales has, with much industry, collected a number of authentic facts, to prove that the Romish church has been intolerant and persecuting, authorized breach of faith with heretics, and that a great deal of bigotry and superstition still subsists among those of her communion, and all this, we think, he has fairly proved. But he has not proved, that those obnoxious doctrines are generally taught, or reckoned catholic principles by the catholics of the present age. In Ireland some of the old leaven may remain, which it is necessary to guard against; but in England popery is a mere bugbear, and quotations from this sensible letter, would only inflame childish prejudices

judices, and awaken groundless fears that should sleep to wake no more, in the minds of a few ignorant harmless people; yet we recommend the whole to the Irish catholicks, as worthy of the most general and attentive perusal.

The style is unaffected and perspicuous, but sometimes too diffused and immethodical. Asperity, sarcasm and buffoonery, the disgrace of religious controversy, are not to be found in this modest production; indeed the temper with which it is written, evinces a generous freedom and independence of mind, that is not degraded by the affectation of candour.

I. T. A.

ART. XVII. *Dialogues on the Nature, Design, and Evidence of the theological Writings of the Hon. Emanuel Swedenborg, with a brief Account of some of his philosophical Works.* 12mo. 290 p. Pr. 2s. 6d. sewed. Printed for a Society of Gentlemen, and sold by J. Dennis. 1788.

THESE dialogues, which are two in number, are supposed to pass between an elderly country clergyman and a young man of *singular modesty*, candor, and good sense, just returned from the university! The former assumes the name of *Philadelphus*, and the latter that of *Sophron*. Philadelphus is, of course, the master, and Sophron the disciple, whose suitable questions are calculated to bring forth an explanation of the doctrines of the New Jerusalem, in the most advantageous manner.

In this species of composition, where the writer is to reply to himself, such questions only are asked as are convenient and by no means stubborn; so that difficulties are very readily got over, and the argument glides on as smoothly and as comfortably as may be. Many delicate morsels from the Baron's multifarious volumes, have been lately served up for the benefit of weak stomachs; and the author of the present publication, doubtless, offers it as 'milk for babes,' hoping that in time they will be able to digest the 'strong meat' which is to follow. But those who wish to form any accurate notion of the tenets, style, manner, and pretensions of this wonderful mystic, or HOLY SEER, should consult his own original volumes; because no separate treatise that has fallen into our hands is sufficient to enable any one to judge of the supernatural gifts of the inspired author, the clearness of his argumentation, the truth of his principles, or the depth of his marvellous discoveries. Let the curious reader, therefore, consult his *Arcana Cœlestia*, his *Treatise of Heaven and Hell*, his *Angelic Wisdom*, the *Apocalypse revealed*, and his *Universal Theology*. There should he invariably find, that the spiritual interpretation of scripture, by the doctrine of correspondencies, of influx, &c.

&c. is more mysterious than the mysteries which it attempts to explain; or that things sufficiently apparent to common sense, are converted into enigmas and conundrums; he must regard it as a sure indication of a depraved mind, that is not yet in a state to admit the light of divine truth.

But it is time to give some account of the present volume. The principal subjects that are discussed are the following: 1. Truth. 2. Miracles. 3. The Trinity. 4. The Atonement of Christ. 5. The Doctrine of Life. From this part of the book we shall present our readers with an extract, which we think will give a favorable idea of the Baron's practical divinity, and a tolerable specimen of his style.

* *Soph.* What am I to understand by your expression, THE DOCTRINE OF LIFE?

* *Phil.* I mean by it a description or exposition of A TRULY CHRISTIAN LIFE, or such a life as leads to the kingdom of heaven.

* *Soph.* Are not all agreed that a TRULY CHRISTIAN LIFE consists in keeping the commandments of JESUS CHRIST, and that this is the only way which leads to heaven? Can there be any other DOCTRINE OF LIFE besides this?

* *Phil.* It may seem as if all were agreed in this point, and as if it were impossible they could disagree; and yet so it has unhappily come to pass, that there is amongst Christian teachers at this day, a total disagreement on this subject. Thus you will find some insisting on CHARITY ALONE as a preparative for heaven, some on FAITH ALONE, and others on GOOD WORKS ALONE. Some, you will observe, recommend a MORAL LIFE separate from a SPIRITUAL LIFE; others fall into the contrary extreme, and exalt a SPIRITUAL LIFE separate from a MORAL LIFE. Some again maintain, that man is fitted for heaven merely through the OPERATIONS OF DIVINE GRACE, without any regard to HIS OWN EXERTIONS; while others lay all the stress upon HUMAN EXERTIONS, without any regard to DIVINE GRACE AND SUPER-NATURAL AIDS; not to mention a variety of other sentiments, in which the Christian world at this day is most miserably divided, so that it is become difficult for a simple mind to discover the truth, and still more difficult to adhere to it when discovered.

* *Soph.* And pray, Sir, what new light is thrown upon this subject in the writings of Baron Swedenborg?

* *Phil.* No new light at all, but only that which WAS FROM THE BEGINNING, unless it may be called NEW to expose the errors which had crept into the church through a departure from the OLD COMMANDMENT. In the writings therefore of Baron Swedenborg, you will see a clear and full refutation of all that doctrine which would teach, that man may be saved either by CHARITY ALONE, or by FAITH ALONE, or by GOOD WORKS ALONE; or by a MORAL LIFE separate from a SPIRITUAL LIFE, or by a SPIRITUAL LIFE separate from a MORAL LIFE; or by DIVINE GRACE without regard to HIS OWN FREE EXERTIONS, or by HIS OWN FREE EXERTIONS without regard to DIVINE GRACE. Having thus taught what a Christian life is NOT, the author next proceeds to shew, and demonstrate from the holy scriptures, what it really is; and his doctrine on the

the interesting subject may be reduced to the following summary. A truly Christian life is a life which leads to heaven, and to be led to heaven is the same thing as to be formed in the image, likeness, and spirit of heaven, according to our Lord's declaration, 'THE KINGDOM OF HEAVEN IS WITHIN YOU.' A truly Christian life, therefore, is that which tends most perfectly to open and form in man the image, likeness, and spirit of heaven: but whereas man consists of different parts or principles, each of them capable, in its degree, of receiving this heavenly image, likeness, and spirit, therefore this heavenly image, likeness, and spirit, cannot be fully opened and formed, unless it be opened and formed in each part or principle. These parts or principles are in general the WILL, the UNDERSTANDING, and the ACT OF OPERATION thence proceeding. A truly Christian life, therefore, hath respect to these three several parts or principles of man, to open and form each of them according to the image, likeness, and spirit of heaven: the WILL is thus opened and formed by CHARITY, with all its heavenly attendant graces and virtues: the UNDERSTANDING is thus opened and formed by FAITH, with all the bright knowledges and perceptions of holy truth thereto appertaining: and lastly, the ACT OF OPERATION is so formed by GOOD WORKS, or an obedient practice of the things which charity and faith dictate. A truly Christian life, therefore, or a life which leads to heaven, is a life of CHARITY, of FAITH, and of GOOD WORKS CONJOINTLY. If the heart and lungs are separated, all bodily action ceases; in like manner if you separate any one of these three constituents of a Christian life from the other two, they all perish; but being joined together, they tend to each other's stability and perfection, and thereby to the stability and perfection of all the parts and principles of man, and this in the degree in which each is cultivated, and brought into due subordination.

In the second dialogue, Sophron is supposed to be converted, and is introduced thanking the divine Providence for what he has found in the writings of Baron Swedenborg. The more mysterious doctrines of correspondence, influx, degrees, &c. are just hinted at, and the pretensions of the Baron, as a SEER, that held communication with the invisible world of spirits and angels vindicated, or rather apologized for. We are then told of the new church, or the doctrines of the New Jerusalem; to which a clergyman of the church of England, it is said, may conform without being justly charged with prevarication, hypocrisy, or dissimulation. Some account of what the Baron understands by Christ's second coming, and the manner in which his doctrines might be best propagated, closes the dialogue.

A large extract from Hurd's History of all religions* is added, by way of appendix, containing an account of the life of the Baron, his writings and doctrines.

This extraordinary character appears to have been, on some occasions, as great a mystic in philosophy as he was in divi-

* A periodical publication, printed for Hogg.

nity; but we are happy to find, that his practical doctrines all tend to promote the universal duties of charity, forbearance and humility. He is likewise a strenuous advocate for toleration, discipline, and obedience. We must not conclude, however, without remarking, that these, and every virtue which tends to the ornament and perfection of the Christian character, have been taught with more energy than ever Baron Swedenborg could teach them; and every thing which might be called *his own*, (with very few exceptions) can be considered only as the reveries of a mind that had indulged in speculation so long, till every new thought became a new hypothesis; and till imaginary order, branching out in every direction, became at last inextricable confusion. In short, the intellectual eye had gazed almost to blindness; and the effusions of fancy bordered on a species of insanity, of which we may say, in the language of Polonius,

‘ Though this be madness, yet there’s method in it.’

I.

ART. XVIII. *Sermons on different Subjects.* Left for publication by John Taylor, LL. D. late Prebendary of Westminster, Rector of Bosworth, Leicestershire, and Minister of St. Margaret’s, Westminster. Volume the Second. Published by the Rev. Samuel Hayes, A. M. late senior Usher of Westminster School. To which is added, a Sermon, written by Samuel Johnson, LL. D. for the Funeral of his Wife. 8vo. 239 p. Pr. 5s. in boards. Cadell. 1789.

WHY these sermons are ushered into the world with all the vain pomp of mysterious littleness we cannot guess. Why are we only indirectly informed, that they were written by Dr. Johnson, when it is evidently the wish of the publisher that we should not mistake the author; nor could we, though the dark hint, *left by Dr. Taylor for publication*, had been omitted in the title page. It is earnestly hoped, that if any of this respectable writer’s productions are still closeted, they will be brought forward to notice with manly frankness; and that while we trace the masculine sentiments of Dr. J. and feel the spirited force of his arguments, we may not be obliged to peep through a loop-hole at his person. Internal marks of authenticity lead us to believe that these sermons, as well as those we have before reviewed, were the hasty effusions of a pen we reverence; yet we do not wish to insinuate, that they contain crude indigested opinions; on the contrary, his sentiments have the calm uniformity of mature reflection, often turned into the same channel; all the energy of reiterated conviction and decided preponderance; though not arranged with his usual precision and laboured grandeur of diction.

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The doctor has judiciously adapted his subjects to the most numerous part of every audience, the mass of mankind who halt between two opinions, who always intend to repent and amend their lives before they are surprized by death, yet do not resolutely endeavour to cultivate their minds, or regulate their tempers.—Neglecting rather than despising the precepts of religion, they only by starts listen to the still voice of conscience, and preserve a certain character in society, because they sometimes endeavour to govern their passions, and restrain their appetites. Thus keeping within the fence of propriety, and never venturing to bound over into the wilds of flagitious vice, they are reckoned virtuous.

Excepting a vein of superstition, these rational discourses deserve the warmest praise, as they are calculated to rouse the indolent, whose principles are wavering, and furnish the serious with sound instruction and profound reflections, rendered useful by pointed allusions to the deceitfulness of the human heart, the danger of thoughtless procrastination, and a false estimate of the real end of life.

We shall add the subjects of the discourses, and some extracts from them as we go along.

‘ 1. *On that perfect trust in God which procures peace.* 2. *An estimate of life.*—When remote and solitude press hard upon the mind, they afford a temporary refuge, which, like other shelters from a storm, is forsaken, when the calm returns. The design of amendment is never dismissed, but it rests in the bosom without effect. The time convenient for so great a change of conduct is not yet come. There are hindrances which another year will remove; there are helps which some near event will supply. Day rises after day, and one year follows another, and produces nothing, but resolutions without effect, and self-reproach without reformation. The time destined for a new life lapses in silence; another time is fixed, and another lapses; but the same train of delusion still continues. He that sees his danger, doubts not his power of escaping it; and though he has deceived himself a thousand times, loses little of his own confidence. The indignation excited by the past will, he thinks, secure him from any future failure. He retires to confirm his thoughts by meditation, and feels sentiments of piety powerful within him. He ventures again into the stream of life, and finds himself again carried away by the current.

‘ That to such men, the sense of their danger may not be useless; that they may no longer trifle with their own conviction; it is necessary to remind them, that *man is of few days*; that the life allotted to human beings is short; and while they stand still in idle suspense, is growing always shorter; that as this little time is spent well or ill, their whole future existence will be happy or miserable; that he who begins the great work of his salvation early, has employment adequate to all his powers; and that he who has delayed it, can hope to accomplish it only by delaying it no longer.’

‘ 3. *On discontent.*—It is frequently observed in common life, that some favourite notion or inclination, long indulged, takes such an

entire possession of a man's mind, and so engrosses his faculties, as to mingle thoughts perhaps he is not himself conscious of with almost all his conceptions, and influence his whole behaviour. It will often operate on occasions with which it could scarcely be imagined to have any connection, and will discover itself, however it may lie concealed, either in trifling incidents, or important occurrences, when it is least expected or foreseen. It gives a particular direction to every sentiment and action, and carries a man forward, as by a kind of resistless impulse, or insuperable destiny.

'As this unbounded dominion of ideas, long entertained by the fancy, and naturalized to the mind, is a very strong argument against suffering ourselves to dwell too long upon pleasing dreams, or delightful falsehoods, or admitting any inordinate passion to insinuate itself, and grow domestick; so it is a reason, of equal force, to engage us in a frequent, and intense meditation on those important and eternal rules, which are to regulate our conduct, and rectify our minds; that the power of habit may be added to that of truth, that the most useful ideas may be the most familiar, and that every action of our lives may be carried on under the superintendence of an over-ruling piety.'

'4. *On bearing false witness and its numerous branches, calumny, detraction, &c.*—The most usual incitement to defamation is envy, or impatience of the merit, or success, of others; a malice raised not by any injury received, but merely by the sight of that happiness which we cannot attain. This is a passion, of all others most hurtful and contemptible; it is pride complicated with laziness; pride which inclines us to wish ourselves upon the level with others, and laziness which hinders us from pursuing our inclinations with vigour and assiduity. Nothing then remains but that the envious man endeavours to stop those, by some artifice, whom he will not strive to overtake, and reduce his superiors to his own meanness, since he cannot rise to their elevation. To this end he examines their conduct with a resolution to condemn it; and, if he can find no remarkable defects, makes no scruple to aggravate smaller errors, 'till, by adding one vice to another, and detracting from their virtues by degrees, he has divested them of that reputation which obscured his own, and left them no qualities to be admired or rewarded.'

'5. *On fraud.* 6. *On charity, or rather almsgiving.* 7. *On scoffers.*—The mind, long vitiated with trifles, and entertained with wild and unnatural combinations of ideas, becomes in a short time unable to support the fatigue of reasoning; it is disgusted with a long succession of solemn images, and retires from serious meditation, and tiresome labour, to gayer fancies, and less difficult employments.

'Besides, he that has practised the art of silencing others with a jest, in time learns to satisfy himself in the same manner. It becomes unnecessary to the tranquility of his own mind to confute an objection; it is sufficient for him if he can ridicule it.

'Thus he soon grows indifferent to truth or falsehood, and almost incapable of discerning one from the other. He considers eternity itself as a subject for mirth, and is equally ludicrous upon all occasions.'

'8. *On the goodness of God.* 9. *The Lord's supper.* 10. *On strife.* 11. *On the duties of governors.*—Human laws, however honestly instituted, or however vigorously enforced, must be limited in their effect,

effect, partly by our ignorance, and partly by our weakness. Daily experience may convince us, that all the avenues by which injury and oppression may break in upon life, cannot be guarded by positive prohibitions. Every man sees, and may feel, evils, which no law can punish. And not only will there always remain possibilities of guilt, which legislative foresight cannot discover, but the laws will be often violated by wicked men, whose subtilty eludes detection, and whom therefore vindictive justice cannot bring within the reach of punishment.

• These deficiencies in civil life can be supplied only by religion. The mere observer of human laws avoids only such offences as the laws forbid, and those only when the laws can detect his delinquency. But he who acts with the perpetual consciousness of the divine presence, and considers himself as accountable for all his actions to the irreversible and unerring judgement of omniscience, has other motives of action, and other reasons of forbearance. He is equally restrained from evil, in public life, and in secret solitude; and has only one rule of action, by which *he does to others what he would that others should do to him*, and wants no other enforcement of his duty, than the fear of future punishment, and the hope of future rewards.

• The first duty therefore of a governour is to diffuse through the community a spirit of religion, to endeavour that a sense of the divine authority should prevail in all orders of men, and that the laws should be obeyed, in subordination to the universal and unchangeable edicts of the Creatour and ruler of the world.

• 12. *For the funeral of his wife.*

We noticed this sermon, which appeared in a separate publication, in our first volume, p. 467. M.

ART. XIX. *Discourses on different Subjects*: By the Reverend Richard Polwhele. In Two Volumes. 8vo, pa. 415. Price 7s. in boards. Cadell. 1788.

THOUGH these volumes exemplify with considerable success, the principles of eloquence prescribed by their author,* yet it is not in this view that he offers them to the public; but in compliance with the solicitations of his audience. He has intitled them *Discourses* in general, because some of them, particularly the philosophical disquisition in the second volume, are not strictly *Sermons*, or pulpit exhortations.

In the *first* of these discourses on Christian Simplicity, from a comparison of the child with the man, the former is considered as free from vice and care, whilst the latter is involved in both. Whence it is inferred, that the disposition of the first, is most friendly to the christian religion. This the author illustrates by a view of unpolished society, as analogous to the infant mind, enforces by the precepts of Christ and his apostles, and confirms by their examples: adding as a further argument, that christianity has been rejected by the wise of this world, and received by the simple.

The *second* discourse is a continuation of the first; for, after remarking, that the purity of the wisdom from above, having been shewn by a comparison of the genius of christianity, with the innocence of childhood, he proceeds to consider its other characteristics—gentleness, placability and mercy, as corresponding with the generous affections; adverting occasionally to those vain speculations, formed after the rudiments of the world, and not after Christ. This discourse abounds with strokes of eloquence.

The *third* discourse, on Christian Prudence, evinces in a manner which cannot fail to interest, that though Christianity may be stiled, ‘the religion of the heart,’ it ever appeals to the feelings with the sobriety of wisdom.—This being a sequel to the discourses preceding, is concluded with deductions from the whole.

The *fourth*, is an illustration of our Saviour’s unpremeditated instructions, and the wisdom by which they were inspired. Mr. Pierce, Dr. Jortin, the late bishop of Carlisle, Mr. Bourn, and Dr. Townson, have all touched on the subject, but not in a way to disparage Mr. Polwhele. After having briefly contrasted the memorabilia of Socrates, with the sayings of Christ, he proceeds to consider the distinction between them, from the doctrines promulgated by our Saviour, the numbers and characters of his audience, and the character and connection of his historians.

The *fifth* discourse, on the Passion, is orthodox and animated, but we doubt not, the author will alter in another edition, the sentences annexed. ‘He, who never commemorated the passion of Christ, (and many there are reputed virtuous of this description) can have no grounds to expect a participation of the benefits that result from it. If, then, the benefit of Christ’s death be precluded from such a man, the justice of God still frowns over his head, and the curse of the law remains in full force.’ The sentiments here contained are by no means congruous with others which occur, and even in the *next* discourse, more particularly the passage from Archbishop Usher, in which, with Mr. Polwhele, we heartily join.

The *sixth* discourse is intended to shew, from the tenor of prophecy, and its own inherent characters, that the Christian religion has a tendency to subvert every other, and become at last universal.

The author in his *seventh* discourse, considers the predictions which relate to the destruction of Jerusalem; the existence of the Jews as a distinct people in every other nation; their future restoration to their country, and their acknowledging Christ for their Saviour.

The *eighth* discourse is an ingenious discussion of the history and manners of the Arabs, in which the character given of them,

them, before the birth of their founder, is verified by facts, through all ages, to the present.

The *ninth* is a funeral discourse, popular from its subject, and sufficiently florid.

In his *tenth* discourse, Mr. Polwhele has given an excellent specimen of that stile of argument, most suitable to a popular address. After stating the different views of a future state, which are presented by philosophy and the Christian revelation, he infers the certainty of mutual recognition in it, from a consciousness of our identity; from that solicitude for the welfare of surviving relations, which the departed entertain (if any inference may be drawn from the parable of the rich man and Lazarus) from the pleasure promised in the society of Abraham, Isaac, Jacob and the prophets; from the declaration of our Saviour to the thief on the cross; from Christ's being still known to the apostles when transfigured; and from the implication contained in St. Paul's declaration, that 'they who sleep in Jesus, God will bring with him.'

The *eleventh* discourse exhibits a popular statement of scripture, on the articles of future rewards and punishments. The former are maintained to be properly eternal, and the latter presumed of equal duration, from an application of the same expression to both. In our judgment, however, this mode of reasoning at best, is but vague; for, in the first place, whatever quality is predicated of any subject, every such quality must be restricted by the nature of its subject; when therefore the epithet *everlasting* is applied, in scripture, to *hills*, it cannot be understood but in a limited sense; unless we admit that the hills so stiled, will continue to exist, after the earth shall be no more, and for ever.—We apprehend, secondly, that there is not a material difference whether we say, that the *torments* of the wicked, or their *punishment*, shall be ETERNAL; for in eternal torments, positive suffering is implied, whereas that punishment may properly be termed eternal, which is never reversed. Thus, the fire by which Sodom and Gomorrah were consumed, is expressed by the term *αιωνος*. Should it be objected that, on this ground, as the common subject of the reward, and the punishment is man, and the same term of duration (*αιωνος*) is applied to them both, its meaning must be in either case precisely the same, and equally qualified by the subject; we answer, this conclusion by no means follows; for there are various other modes of expression descriptive of the reward, which have nothing analogous in reference to the punishment; viz. 'the inheritance of the righteous shall be an inheritance *incorruptible, undefiled, and that fadeth not away*;' 'God shall wipe away all tears from their eyes, and *there shall be no more death, &c.*' whereas the wicked are to be punished 'with *the second death*, being 'driven from the presence of the Lord, and the glory

glory of his power, and *'death and hell shall be destroyed.'* Mr. Polwhele seems more than disposed to admit the literal sense of *fire and brimstone*, though he scruples not to interpret *crowns and scepters* figuratively. This strikes us as strange.

The *twelfth* discourse is on the character of Shimei; it contains a variety of sprightly and ingenious strictures, particularly on the parasitical conduct of courtiers, and we notice them the rather, for their congruity to some late occurrences amongst us. In respect to the advice of David to Solomon, if Dr. Delaney's translation be not admitted, (—*'Now therefore neither hold him guiltless, nor his hoar head bring thou down to the grave in blood,'*) the apology of our author will scarcely be deemed an exculpation.

In the next discourse, the character of Barzillai is displayed to advantage; and, in the *fourteenth*, which closes the first volume, many pertinent observations are addressed to the husbandman, but in a style, we fear, above his comprehension.

The second volume begins with a philosophical disquisition on the designation of man to another state of existence, inferred from comparing his nature and pursuits, with those of inferior animals. This discourse is of considerable extent, and discovers many evidences of the author's acuteness, but we question whether it edified his audience at Kenton.

The *sixteenth* discourse, preached at the Truro-school meeting, has been printed before.

The *next*, on the danger of miscellaneous reading, contains many judicious observations, and well adapted to the taste of the times.

On the dissipation of fashionable women, the author is very, and deservedly severe, as this is an evil of the most flagrant kind, particularly characterizes the present age, and cannot fail of producing the most fatal effects. We recommend this discourse to the serious attention of parents in particular, and especially to those it immediately concerns.

The *nineteenth* is a sequel to the foregoing discourse, and presents a contrast to the picture it contains, which cannot be perused without considerable advantage.

In his last discourse, the author evinces, from a variety of appeals to the heart, that an affectation of impartiality, in estimating the characters of our immediate connections, cannot fail to diminish sensibility, and lessen our purest pleasures.

As we cannot dismiss this article without a specimen of the author's manner, we subjoin an extract from his *fashionable female*.

'Should a character, like this, disgrace the marriage-state, we can hardly imagine her connected with a man of principle or prudence.

'Few men, indeed, though dissolute as herself, regard lightly the domestic endearments. Notwithstanding their youthful days have been
been

been marked by intemperance or folly, they look forward, (since they have generally a regard for matrimony, whatever they profess) to the still pleasures of conjugal affection. No husband, in her society, can expect any rational enjoyment. The feast of reason is not for characters, who know no higher luxury than mere animal indulgence. To represent her as performing those duties of a wife, which her dissipated habits must lead her to violate in every instance, would be absurd and preposterous. Her indifference to her husband's real interests—her inattention to his wishes—her opposition to every laudable measure that might interrupt extravagance—her contempt of economical principles—her aversion, in short, from every thing that may wear the appearance of duty, must extinguish each spark of connubial satisfaction, and finally involve the most affluent, in difficulties and distress.

• If she bear children, she will look on them as so many incumbrances, or clogs on her enjoyment; and, consequently, neglect their education. To consult their real advantage, she is totally unqualified; though, for exterior accomplishments, she may possibly provide her daughters with domestic instructors; or place them in some public seminary, where affectation, and vanity, and vice are early nursed and cherished. In short, as her offspring may probably resemble herself, to bear children will be to injure society, by the multiplication of her own image into greater varieties of evil.

• The corruption of her servants, abandoned to their own inclinations and pursuits, will be a sure prelude to the more general, though less visible influence of her contagious example. 'Tis not in her own house only, that the unprincipled female administers the poison. Every woman of fashion hath a portentous influence on the public manners. And its extent is, indeed, truly alarming, when even the ministers of our holy religion have unblushingly sacrificed the decorum of order, and the appearances of decency, to a false and a frivolous politeness.

• But, surely, we cannot long contemplate her character as unfinished by the touch of looser gallantries, at a season where matrimonial fidelity is so generally discountenanced and degraded. The violation of the marriage-bed is so familiar in the fashionable world, that the most notorious prostitution hath been charitably termed 'innocent intrigue;' and all its horrors soothed away by the illusion of a few soft epithets. An adulterous connection, therefore, too commonly fills up the measure of her sins, and closes the dissipation of the miserable wanderer. It is this compleats the scene of depravity, and hurries her to infamy and destruction.

• To be divorced from the conjugal and maternal scene, where she never experienced the slightest satisfaction, can be no mortification to her insensible heart.

• But, if we keep her still before our eyes, we shall quickly see her wrinkled by every species of distress—and grown gray in lasciviousness, with the inclination to vice without the power of sinning.

• In this disconsolate situation, she may possibly endeavour to turn her thoughts to repentance. But, alas! it is too late: she had so long loved the world, that she could not disengage herself from it, while any sparks of passion remained to be kindled into a flame. Every incentive is now extinguished. The ties of the world are broken; because she is become incapable of any attachment. How, in this condition,

can she think of religion? Through her whole life, she hath violated every duty towards man. Of God she hath never thought—or, if she have, she hath said in her heart, “that there was no God.” She may utter, perhaps, at this juncture, a few faint supplications—“but words without thoughts never to Heaven go.”

Conscious of having wasted all her time in folly and sin, and trembling over the grave where her body shall shortly be the prey of reptiles—conscious of having provoked the wrath of him, to whom she must account for all her words and actions, how can she support the thoughts of judgment? She now, for the first time, views her soul, the existence of which she scarce had felt before, contaminated—loathsome, through a mass of sin, yet destined to appear before God, in the sight of men and Angels! and death is fast approaching. Let us draw a veil over its agonies—they are too dreadful for contemplation!”

N.

ART. XX. *Twelve Sermons, preached on particular Occasions:*
By the Reverend Edward Barry, A.M. and M.D. Chaplain
to the Right Reverend Lord Bishop of Kildare. 8vo.
pa. 216, with a head of the author. Price 5s. in boards.
Bew. 1789.

THE author informs us in his preface, which we think a very *uncommon* production, that ‘a moderate mixture of *pride, profit, and instruction*, influenced his mind to *gorge* on the world such a *drug* as sermons!’ Surely such a declaration must be strangely out of place, in an address to the reader of Mr. B.’s volume, even if it had been more delicately expressed. But we think his opinion with respect to sermons ill-founded, as well as injudicious. The truth is, that *good* sermons, like other valuable compositions, have never been considered as a *drug*; and we could mention many volumes, respecting the sale of which, our modern *Mæcenases* have no reason to complain. Such unseasonable remarks, therefore, have only a tendency to deter those from looking into sermons, whose studies are in some measure directed by the caprices of fashion, and who will readily despise such books as they are told nobody reads.

Mr. B. feelingly deplores the situation of the inferior clergy, and makes a proposal with regard to himself, which we think quite novel in its kind, and therefore lay it before our readers.

• The author almost despairs of personal interest to secure him even a small living!—With respect to his doctrine, and pretensions as a preacher, the world may form some idea from what he hath written in this book. Now, if patrons, in the disposal of their favours, really consult the good of their fellow-creatures, and should such be convinced of the many advantages resulting to a parish, in a clergyman thus fitted, he here *pledges himself*, that if honoured by an appointment, as rector, or vicar, of any church—no matter the country, nor the distance—that he will, then, not only, to the utmost of his power, faithfully and conscientiously discharge the sacred duties of his order,
but

but will cheerfully be ready, at all times, to serve his poor parishioners with every possible advice and attention, without gratuity, or fee ?

The sermons are dedicated collectively to the dean of Lincoln, and almost every discourse is separately inscribed to a bishop, or some great man.

The following passage may serve as a fair specimen of Mr. B.'s style, and will supersede the necessity of any critical remarks.

'All are candidates for happiness here, but none succeed. If any can say they have no troubles of their own, the sad adversities of their fellow-creatures should bring sorrow and sympathy to their breasts. But, alas ! in every mortal frame there is more or less an inexhaustible theme for melancholy ; every soul living is a natural heir to grief ; and whatever schemes men may plot, or whatever palliatives they may use, to coax away reflection, there is a moment when conscience will storm upon them. Death has something to say to every man, and will be heard ; for men may live fools, but fools they cannot die !'—Death is the touchstone of our heroism. Then degraded mortal, thou wilt shrink with horror, and startle with confusion !—then all thy pomp and pageantry will be no more ! The sensual objects of thy affection will now appear hideous to thy frightened soul ; for thou hast hated thy Maker, nor didst thou set thy thoughts on heaven, on God, or righteousness. Then, where are all thy earthly gew-gaws ? where are thy darling objects ? where are the idols of thy affection ? Can none give thee comfort ? Where is hope ? she shakes her silver locks o'er thy distracted couch, and heaves a sigh !—Ah ! how ungrateful are all thy former charms ? how sadly do they return thy great affections ? Now they throw off disguise, when thou canst love them no more ; instead of cordials, they plant thorns in thy pillow ; and instead of assuaging the agonies of death, they daringly upbraid thee with thy folly.'

The volume was printed by subscription.

ART. XXI. *Sermons on various useful and important Subjects, adapted to the Family and Closet.* By George Lambert. 8vo. 431 p. Pr. 4s. 6d. boards. York, A. Ward ; London, Dilly. 1788.

THESE sermons appear to be the production of a serious and devout mind ; and will be relished by those who are fond of seeing the whole of christianity reduced to a few favourite doctrinal points. Original sin, the atonement of Jesus Christ, and salvation by grace, through faith in him, are the principal hinges on which every subject is made to turn.

The composition is in the methodical form of divisions and subdivisions. Of the style it may be said, that it is grave, though familiar ; and occasionally possesses that sort of energy which is likely to make an impression on the common people.

The following extract from the sixth sermon will afford a proper specimen.

'To them [true believers] it appears, a clear scriptural truth, that, by the deeds of the law, no flesh can be justified in the sight of God ; that

without shedding of blood there is no remission; and that the death of Jesus Christ was absolutely necessary to bring sinners to God. To them no other way appears so suitable to the state and condition of man, or so honourable to the character of God. They see further, that by the one oblation of this Saviour once offered, he hath for ever perfected them that are sanctified; that his blood has an infinite efficacy to cleanse from all sin; and that as the righteousness which he wrought out and brought in, is held forth to all the hearers of the gospel in the dispensation of the word, so it is upon all them that believe. 'They can conceive no other way in which the great Jehovah could be just to himself, and yet justify the ungodly. This is a fixed and settled principle with them, that it is not by 'works of righteousness that they have done, but through the washing of regeneration, and the renewing of the Holy Ghost,' that they must be saved. Nor are these matters of mere speculation with them. They are not trifling, unimportant notions, but doctrines, in their esteem, of infinite importance. They have received, and still do receive it as a faithful saying, and worthy of their acceptance, that 'Jesus Christ came into the world to save sinners,' such as themselves, even the very chief of sinners. These are doctrines in which they see the glory of the divine character maintained—in which the dignity of the Saviour's person and work are exhibited—in which the holiness and spirituality of the divine law is demonstrated—doctrines, in which the miserable and helpless condition of man, by the fall, is set forth—in which the types and promises of the Old Testament appear fully answered—and in which the glory and grace of the gospel are admirably advanced and exalted.'

ART. XXII. *The Case of Desertion and Affliction considered in a Course of Sermons, on the first ten Verses of the 77th Psalm. Preached at Ottery St. Mary.* By John Lavington, Jun. 12mo. 294 p. Pr. 3s. bound. Buckland.

WE cannot give a better account of this little volume, than by transcribing the short preface of the editor, and subjoining a specimen.

'These sermons appear under all the disadvantages of a posthumous publication. They were never intended by the author for the press, and would probably never have been known beyond the little circle of his friends, if it had not been for the dying request of one to whom nothing could be denied. She had found so much support from them herself in a long confinement, that she was earnest in her desire that they might be printed for the benefit of others in like circumstances. The author's acquaintance lay chiefly among the divines of the last century, by which means he has insensibly caught their manner of composition and expression: which, though it seemed to sit quite easy on him, may perhaps appear uncouth to a modern taste: however, to attempt to new dress him would spoil all. The discourses therefore must appear as he left them; and as they are published not for fame, but entirely with the hope of their being useful to the afflicted, they are humbly recommended to the candor of the public, and the blessing of God, by

THE EDITOR.'

Besides

Besides the ordinary divisions, these sermons are divided into formal heads of doctrine, uses, cases, and applications: some, also, have questions, objections, and answers.

The following passage makes the first division of the application to the fifth sermon on sleep. It is one of the best.

'Application. 1. To those who can sleep quietly and comfortably.

'(1.) Be thankful to God for so great a mercy. It is a pity that the commonness of God's mercies should lessen our sense of the worth of them, and make us less thankful for them: but alas! it is too often the case. You that know not the worth of sleep by *your own* want of it, should think of the case of others. How many have been tossing and tumbling to the dawning of the morning, while you have been sweetly sleeping from the time that you lay down to the time when you arose; some have been groaning under sickness and pains, some have been in bitterness of soul through inward or outward trouble; what a mercy would these have accounted such a night's sleep as your's have been! What a song of praise would they have had in their mouths for God, and what a grateful sense of God's goodness would they have retained through the day! Sleep is sweet and refreshing in itself, but what makes it still more to be esteemed, is its being so useful to fit us for the services and trials of the day. Be thankful for it in this view; and remember too that God can soon take it from you, by one or more of these ways that have been mentioned.'

ART. XXIII. *Christ Crucified; or the Scripture Doctrine of the Atonement, briefly illustrated and defended in four Discourses.*

By Caleb Evans, M. A. Small 8vo. 227 p. Pr. 2s. sewed. Bristol, W. Pine; London, Buckland. 1789.

MR. EVANS thinks the Atonement to be 'the grand distinguishing doctrine of the New Testament, the glory of christianity, and the most illustrious display of the divine perfections and character.' With these sentiments, he vindicates it against the arguments of Socinians and others, with a manly, but temperate zeal, by discoursing on 1 Cor. i. 23, 24.

In the grand division of the subject, Mr. Evans considers,

- 'I. The apostolic doctrine. We preach Christ crucified.
- 'II. The opposition made to it. To the Jews a stumbling block, and unto the Greeks foolishness.
- 'III. The true nature and excellency of this doctrine, notwithstanding the opposition made to it. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.'

The language is chaste, perspicuous and familiar. However other writers may differ in opinion from the author, they cannot but admire his fervent, unaffected piety, and the genuine candour with which he maintains his sentiments.

The following passages may serve as specimens.

'By Christ's dying for our sins, we are taught in scripture clearly to understand his dying to make an atonement for them, on the behalf of

of all those who shall believe on him; his dying as the great vicarious sacrifice, the Lamb of God, appointed to take away the sin of the world; not of the believing Jew only, but of all without exception throughout the whole world, who shall ever come to God by him. It by no means answers to the ideas of the sacred writers, if there be any meaning in the expressions they use upon this subject, to suppose that by Christ's dying for our sins, no more is intended than his having died in consequence of our sins, because he was by the hands of sinners wickedly put to death. He is expressly spoken of as having been made sin or a sin-offering for us, that we might be made the righteousness of God in him. He is spoken of as a propitiation for our sins, and is said to take away sin, by the sacrifice of himself.

What can be more full, decided, and unequivocal upon this great subject, than the language of the Saviour himself respecting it? I lay down my life for the sheep. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. And in the commemorative ordinance of his holy supper, how very express and determinate are the words he makes use of? This is my body, which is broken for you. This cup is the New Testament in my blood, shed for many, for the remission of sins. Would any of those who reject the doctrine of the atonement, express themselves in such terms as these; or if they did, could they expect any thing but to be misunderstood? And what can we make, upon the Socinian system, of that most solemn positive declaration of the Saviour concerning himself, in the fourteenth chapter of John's gospel: No man cometh unto the Father but by me? Why not by Moses, or even by Socrates, or Plato, or any other virtuous philosopher or lawgiver? Allowing christianity to be the best system of religion, what could there be in it to make it an exclusive system, if you take out of it the doctrine of the atonement? And what truth could there be in the Saviour's absolute declaration, No man cometh unto the Father but by me? And yet this sentiment runs through the whole of the New Testament, and the uniform language of the writers of it, in unison with their divine Master, is in the same strain.

Again,

This is the great object of the Christian ministry, the center to which all the lines of the Christian doctrine tend, and in which alone they meet and are united. We preach to you the person of Christ, the character of Christ, the unsearchable riches of Christ, the exceeding great and precious promises of his gospel, the hopes which he inspires, the comforts which he imparts, we preach Christ crucified: and vain would be all our preaching were it not to lift up before you a crucified Saviour, dying for your sins as the great atoning sacrifice, and rising again according to the scriptures. It is this which binds the whole system of christianity together, and gives it all its energy, and all its glory. We may preach for ever upon the deformity of vice and the beauty of virtue, but never shall we preach to any purpose, preach to the heart, preach so as to save sinners and bring them home effectually to God, changing them from the love of sin to the love and pursuit of universal holiness, till we preach to them Christ crucified; Christ the power of God, and the wisdom of God unto salvation.

The volume is dedicated by Mr. E. to his congregation, in a sensible, pious and affectionate address. We must add, that

that the general tendency of the volume seems to be to controvert the opinions of Dr. Priestley. F.

ART. XXIV. *The great Importance of having right Sentiments in Religion. A Sermon, preached before an Association of Ministers at Ringwood, Hants, on Tuesday, the 29th of July, 1788. By the Rev. David Bogue, of Gosport. Small 8vo. 45 p. Pr. 6d. Buckland. 1789.*

MR. BOGUE writes like a serious, worthy man, well versed in, and fully persuaded of the truth of his own particular religious opinions, which are what are called *calvinistic*. But it is his misfortune, that he should know so little of the state of human nature, and of the gospel, as to imagine that none can be saved but those who are of his own sect. Hence it is, that he takes upon him, throughout his sermon, to stile his own peculiar doctrines, *right sentiments* in religion, *evangelical sentiments*. And in contrasting the effect of these with the sentiments of those whom he calls *rational* Christians, he reprobates these last, as persons wholly ignorant of the true character of the divine Being, and of the state of man, p. 20, 21. If his own notions of the divinity, incarnation, righteousness, and atonement of Christ, are not right, he scruples not to say, that 'more inaccurate, obscure, and blundering writers, and more liable to deceive, than the disciples of Jesus of Nazareth, were never seen since the beginning of time.' p. 23. He maintains, that the doctrines of rational believers are of no efficacy to bring others from their sins, or to generate an habitual dependence upon God; and that the men themselves are strangers to the practice of Christian self-denial, and full of the spirit of the world, p. 29. That they take no pleasure in reading the word, in meditation, in prayer, and in the worship of God, public or private. He asks if they ever pray with their families, and expresses a suspicion of their neglecting to turn their private thoughts to God, at the beginning and close of each day, p. 30.

How far Mr. Bogue may be right in the character which he gives of those rational Christians who are within his own knowledge, we cannot pronounce; but that their principles do not influence them to the neglect of devotion towards God, might be shewn from the writings of many amongst them. And that the fact is quite the contrary in one instance, appears from a short account of the life of John Bidle, M. A. sometime of Magd. Hall, Oxon, printed 1691; who was one of the first English Socinians, as they are called; and of whom it is mentioned, p. 11,

'I have spoken of the reverence and gravity he used himself, and exacted of others, in handling of holy things. In others matters he would

would be merry and pleasant, and liked well that the company should be so too. Yet even in this common converse, he always retained an awe of the divine presence, and was sometimes observed to lift up his hand suddenly; which those who were intimate with him, knew to be an effect of a secret ejaculation. But in his closet devotions, he was wont to prostrate himself upon the ground, after the manner of our Saviour in his agony, and would commend that posture of worship also to his most intimate friends. But his devotion towards God, and study for propagating divine truth, did not, as in some persons, swallow up his *justice and charity* towards men. For he was as careful a practiser and promoter of those virtues, as his opinion of their necessity to salvation did require.

Mr. Bogue, however, is singular in entertaining notions of his own infallibility, and condemning all that differ from him. The famous Socinus was no less faulty in proscribing those of his own sentiments in all other respects, but who disagreed with him in the article of worshipping and praying to Jesus Christ. Z. Z.

ART. XXV. *The present Character and future Happiness of the real Christian. A Sermon, occasioned by the Death of the much-lamented Mr. Benjamin Humphrys, April 10, 1789, in the 60th Year of his Age. In which a particular Account is given of his exemplary Life and triumphant Death. Preached at Bromsgrove, April 19, 1789. By John Humphrys. Published by Request. 8vo. 59 p. Pr. 1s. Buckland. 1789.*

THIS is a funeral sermon, preached by a son, on the death of his father. Text, Rev. xiv. 13. The former part is in the old, expounding style, in which the author considers, 1. The religious character of the persons referred to in the text. 2. What it is to be in the Lord; and 3. What is included in dying in the Lord. Under the second general head, he describes the future condition of those who die in the Lord. This part consists of four divisions. Then follow some anecdotes of the deceased, with a character and a long detail of conversations that passed during his illness. These consist chiefly of pious ejaculations, and such remarks as might have been strongly impressive at the time, but are not likely to be perused with much interest, or pleasure, by the generality of readers. The sermon closes with some practical improvements, in four divisions.

Excepting against those tedious trammels in divinity, which we profess not to like, and certain puritanical expressions, that are equally offensive and unseasonable, we think Mr. H.'s discourse a good one.

ART.

ART. XXVI. *The Observation of the Christian Sabbath recommended, in a Sermon, as particularly necessary to the well-being of civil Society. Addressed to all Lovers of their Country, and especially to the higher Degrees in Life.* By a Minister of the established Church. 8vo. 36 p. Price 6d. Evans. 1789.

IN discoursing on Levit. xix. 30, the author endeavours to shew,

‘ 1st. The design of instituting the sabbath, and that we Christians are obliged to observe a sabbath as well as the Jews, although not on the same day, nor quite in the same manner.

‘ 2dly. Shall point out how we are to answer the end of the institution, even by abstaining from our usual cares, and by employing ourselves particularly in religious duties, of which the reverence of the sanctuary is one of the principal required; and

‘ Lastly, Shall consider of how great consequence the due observance of these duties is to the well-being of all civil society.’

It is a serious and rational discourse; but there is a long preface to it of eleven pages, in which the author rails with all the coarseness and malignity of an old Puritan. We wish he had omitted it.

ART. XXVII. *A Summary of the most interesting Evidence on a most important Trial.* Inscribed to R. B. Sheridan, Esq; Small 8vo. 107 p. Pr. 1s. 6d. Mathews. 1789.

AFTER reading the title page, the reader will be surprised to find, that this pamphlet contains a long sermon, or essay, with a text prefixed to it, from 1 John v. 6, on the witness of the spirit. 1. As it relates to the truth of revelation in general. 2. As it regards the person, office, and character of Jesus Christ in particular; and 3. As it respects true believers in every period of the church. The dedication occupies thirty pages. It is replete with flattery, bordering on adulation; but written with some elegance.

ART. XXVIII. *The Benefits and Advantages of Sunday-Schools considered, and the establishing of them recommended.* By William Myers, Curate of Tetney, Lincolnshire. 4to. 17p. Price 1s. Rivingtons. 1789.

THE subject is treated in a plain, sensible, and methodical manner.

ART. XXIX. *A Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir John Wilson, Knight, &c. on Sunday, July 26, 1789.* By the Rev. Matthew Raine, A.M. Fellow of Trinity College, Cambridge. Published at the Request

Request of the Gentlemen of the Grand Jury. 4to. 23 pages. Price 1s. Robinsons. 1789.

THIS is a sensible and well-written *essay*, not *sermon*, on *Liberty of Conscience in Religion*. The author controverts, with great ability, the sentiments of those who think it expedient to enforce an obedience to the established forms of religion under penal sanctions; yet he is no advocate for the disorders that flow from licentiousness, or unrestrained enthusiasm. Witness the following passage.

* To persecute for conscience sake, must in all cases be injurious. Even infidelity itself, if adopted upon principles of conviction (and the doctrines of revealed religion are too awful, we trust, to be rejected upon any other score), lays claim to the indulgence of toleration: for to himself and to *his own master*, in this instance, a man *standeth or falleth*, Rom. xiv. 4. If it could be proved, that the abettor of infidelity, by attempting to disseminate his pernicious tenets, weakens in the minds of his fellow-citizens the strength of moral obligation, and dissolves the ties of allegiance to that government, whose benefits he enjoys, and whose peace he is therefore bound to preserve; the question is materially, nay totally changed: such a man becomes punishable as a violator of the civil rights of mankind. If, moreover, the enthusiastic religionist so far forgets the submissive moderation enjoined by his divine Master, and the spirit of his religion, as to make its doctrines a vehicle for innovating principles, which militate against the rights of civil government; here also the question shifts itself, and such an one becomes justly amenable to those tribunals, which are appointed for the protection and preservation of our civil liberties. Here, and here only, should restraint and punishment commence: but this is not to restrain or persecute for religious opinions. Religion has been previously put out of sight, and the offence is committed against the peace and security of civil society, abstractedly considered.*

Text, Acts xviii. 14, 15.

ART. XXX. *A Sermon preached in the Parish Church of ——— in the County of Cornwall, on Thursday, the 23d of April, 1789, the Day of Public Thanksgiving to Almighty God, for the Recovery of his most sacred Majesty, King George III. from his late dangerous Indisposition.* 8vo. 30 p. Price 1s. London: printed for the Author. 1789.

In this sermon we see nothing to commend, and little to find fault with, except that it contains more of politics than divinity. Text, Psalm xl. 1, 2, 3.

ART. XXXI. *The Favor and Protection of God, an infinite Source of national Gratitude and Joy. A Sermon, &c.* By R. Bingham, B.A. 8vo. 28 pages. Portsmouth, Donaldson; London, Rivingtons. 1789.

A SENSIBLE discourse, written with some elegance, and well adapted to the occasion. Text, Psalm xxxiii. 12.

F.

ART.

ART. XXXII. *The Christian Duty of Thanksgiving. A Sermon preached at Hanworth, in the County of Middlesex, on Thursday, April 23d, 1789, being the Day appointed for a solemn Thanksgiving to Almighty God, for his Majesty's happy Recovery.* By Thomas Lancaster, Curate of Feltham, and Master of an Academy at Parson's Green, Middlesex. 4to. 20 p. Price 1s. Beetham. 1789.

THIS is a desultory discourse, rather below than above mediocrity, in every respect. Mr. L. inculcates the duty of thanksgiving on general principles, and applies the particular motive for a national thanksgiving arising from the happy recovery of our sovereign. Text, 1 Thess. v. 18.

ART. XXXIII. *National Gratitude a national Duty, and national Allegiance a national Blessing. In two Sermons. The first preached in the royal Chapel of his Majesty's Citadel of Plymouth, on Sunday, the 8th of March, 1789. Also in the Parish Church of St. Andrew, Plymouth, on Sunday, the 15th of March, on Account of our gracious Sovereign's Restoration to Health. The second preached on April 23, 1789, being the Day of public Thanksgiving for the same, in the said royal Chapel.* By the Rev. John Malham, Teacher of the Classics, Navigation, and the Mathematics, at Plymouth Dock, and Author of several Works of Literature. Published by general Request. 4to. 17 p. Price 1s. Plymouth, Haydon; London, Crowder.

AFTER a long and desultory introduction, Mr. M. in his first sermon, considers 'the singular goodness of the Almighty, in complying with the ardent prayers of a loyal people; and the instance of our sovereign's recovery, as a proof of the conformity of God's general providence. Text, If. xxxviii. 5.

In the second sermon there is no composition that we can analyze; but the preacher exhorts his congregation to praise and thanksgiving, from the example of David, Daniel, &c. Text, If. xliii. 21. F.

ART. XXXIV. *An Address to Parents, earnestly recommending them to promote the Happiness of their Children by a due Regard to their virtuous Education.* 8vo. 31 p. Uxbridge, Lake; London, Marsom. Price 6d. 1789.

POINTS out the many evils arising from defects in, or a total neglect of, the education of children, and suggests some judicious hints, which greatly merit the attention of parents on several important points; as, a care of the company children keep, the present gratification of their desires, reproof, and correction. Here the author justly remarks, 'no children

want so little reproof, as those who are virtuously educated, and the reason is plain.—Make the child, at an early period of its life, to learn obedience to your will, and you will after that have little occasion for chiding.’ On the whole, this is a useful tract, written in an earnest and persuasive strain.

B. M. T.

ART. XXXV. *Primitive Christianity; or, Testimonies, from the Writers of the first four Centuries, to prove that Jesus Christ was worshipped as God, from the beginning of the Christian Church.* By Thomas Knowles, D.D. Prebendary of Ely. 8vo. 224 p. Price 2s. 6d. Davis. 1789.

‘THE practice and doctrine of the Primitive Church, during the first four centuries,’ observes Dr. Knowles, ‘are so expressly contradictory to the tenets of the modern professors of the Unitarian principles, and do so clearly inculcate that worship of Jesus Christ, the Son of God, as God, which they presume to deny, that there does not appear to be any so convincing a method of confuting their errors, or stopping the propagation of them, as by shewing that not only the sense and practice, but the very establishment and constitutions of the Christian church, have, in its best and purest ages, been uniformly guarded against the innovations and corruptions, which the advocates for Socinian refinements would introduce.’

A series of testimonies, to this purpose, are then produced. The author, from the New Testament, alledges, as proofs of the point he wishes to establish, Matth. xxviii. 17, where we are informed, that the disciples, in one of the interviews which they had with Jesus, after he was risen from the dead, *worshipped* him; baptism in the name of Christ; Stephen’s dying ejaculations or prayers; the manner in which true believers are characterised, Acts ix. 14. 1 Cor. i. 2. as ‘those who call upon the name of Christ:’ and the acts of adoration, represented in the prophetic scenery of the Revelations, ch. v. Clemens, Ignatius, Polycarp, Pliny, Minutius Felix, Justin Martyr, Athenagoras, Irenæus, Clemens Alexandrinus, and Tertullian, are adduced as proving the worship of Christ to have been the practice of the second century. Various passages from the writers of the third and fourth centuries are brought forward with the same view. Great stress is laid by Dr. Knowles on the use of Trinitarian doxologies, which, he says, had been the constant language of the church from the beginning of Christianity down to the Nicene Council: nay, he endeavours to trace them back to the usage of the Jewish church, and to derive them from the *trifagium*, in which the prophet Isaiah represents the Seraphims chanting to each other the glory of God, Isaiah vi. 3. This, we conceive, will be deemed a weak, though it may have the appearance of a novel argument. In another instance our author has proceeded

further than most writers on his side of the question; for he not only defends the sentiments, but even the damnatory clause of the Athanasian Creed: arguing, that the Catholic faith thus understood was adjudged, in the primitive church, as necessary to salvation, as it was to be a Christian. He says, 'this is exactly what the scriptures have told us from the mouth of Christ himself: *he that believeth and is baptised, in MY NAME, shall be saved*; but *he that believeth not, shall be damned*. And it is no more, with all its seeming severity, than what John the Baptist had before delivered to his disciples, *he that believeth on the Son hath everlasting life, or HAS A SURE TITLE TO IT*; and *he that believeth not the Son, shall not see light, but the wrath of God abideth on him*. But though the matter may appear in this light to Dr. Knowles, some may apprehend that there is a very great difference between a sentence of condemnation pronounced against him, who rejects a messenger from heaven supporting his claims by miracles, and against one who cannot receive *human explanations* of the declarations of that divine messenger, and a creed formed on his doctrine, partly expressed in unintelligible terms, and partly consisting of propositions that, if there be any meaning in words, lie in direct contradiction to each other. It might be thought beyond our province to determine, whether the authorities produced by our learned author are faithfully represented, or to the point. This may probably be attempted by some able writer, who may more properly assume the character of an examiner. Though Dr. Knowles openly disclaims entering into controversy, whatever may be said or written against the sheets before us, this should be no bar to a candid and impartial investigation of the important argument he discusses. We will only add, that we are sorry Dr. Knowles should have gone out of his way to stain his page with a note, insinuating the charge of unfairness against the most candid of writers, Dr. Lardner; who, he says, 'it is remarkable has scarcely produced a passage from the primitive fathers, that might confirm the scripture-doctrine of the divinity of Jesus Christ.' Now not to say that Dr. Lardner's design was limited to evince the genuineness and authority of the books of the New Testament, and the credibility of the principal facts in the gospel-history, the truth is, that Dr. Lardner has actually produced most of the very quotations and allusions in those writers, which Dr. Knowles, in the pages following this charge, has alledged as proofs of the divinity of Christ; 'which the adversaries of our own times,' he says, 'would either pervert by a different interpretation, or have the effrontery to deny that they were ever so applied.'

ART. XXXVI. *A Defence of the Unity of God, in four Letters to the Rev. Mr. Harper, in Reply to his Address to Dr. Disseney, for resigning the Rectory of Panton and Vicarage of Swindery, in Lincolnshire; and for quitting the established Church. Remarks upon Mr. Romaine's Sermon on the Self-Existence of Jesus Christ; together with Remarks on the Rev. Mr. Hawkins's Letter to Dr. Priestley, and upon a Publication entitled, Horæ Solitariae: with general Observations on the common insubstantial Mode of defending the Doctrine of the Trinity. By G. Clark. 8vo. 171 p. Price 2s. 6d. Johnson. 1789.*

THE above is the work of a layman, who, evidently, has paid a considerable attention to theological enquiries, and is very conversant with the holy scriptures, and has a critical knowledge of the original languages in which they are written. This he applies in his first letter, to ascertain the meaning and import of that unity which we ascribe to the Divine Being. He considers the texts expressive of this unity, to refute the constructions Mr. Harper would put on them, and endeavours to shew the futility of the distinction, usually made, in the discussion of this subject, between the words *essence* and *person*. Here he takes occasion to allude to what he calls 'a very serious and a very awful fact, which is, that men do actually, in defending the doctrine of the Trinity, put such meanings upon words as they bear on no other occasion whatever. And this,' says he, 'is the case with the word *person*, as distinguished from the word *essence*. Nay, new words are created for the mere purpose of conveying ideas of things not in existence; and this is the case with the word *trinity* or *triunity*. Now, I say,' he adds, 'these facts are very serious ones; because they innovate upon the dictates of common sense, and so tend to introduce confusion: and they are awful, because they tend to bewilder the mind, and leave it occupied by imperfect conceptions, or to produce half-formed ideas of phantoms, instead of substantial truths; of a three-fold divinity, instead of the one *living* and *true* God: and thus is introduced a denial of the Supreme Divinity—a denial of that first principle of all true religion—that *there is but one God and Father of all*.' The remarks on Mr. Romaine's sermon, 'the Self-Existence of Christ,' are introduced in the first letter, and go to prove, that Mr. Romaine is grossly mistaken in his application of the words of Christ, John viii. 24. 'If ye believe not that I am, ye shall die in your sins,' because they are not, as Mr. R. supposes, the same words used by Moses in Exodus; the words there being 'I will be that I will be,' referring to the certainty of God's effecting his determinations; but were the words the same, Mr. Clark argues, it would by no means be true, that they were the same words spoken on the *same subject*;

ject, 'the words, in one instance, were spoken by the *God* and *Father* of our Lord Jesus Christ; the other by him who scrupled not to say, *the FATHER is GREATER than I*. It is also remarked, that the same words are used by the man born blind, John ix. 9.

The second letter investigates the force and meaning of those passages of scripture, which Mr. Harper had brought forward to prove that Jesus Christ is God. The same plan is pursued in the third letter; which also comprehends the passages produced by Mr. Harper to prove that divine worship is due to Christ, as well as those he alledges to shew, that 'the Holy Ghost is a self-existent being, *distinct*, or *separate*, from the Father and the Son.' On this point, our author strongly urges this observation, viz. 'that although it is not unusual to personify *things*: yet it never happens, that *persons* are spoken of *impersonally*, or, in other words, it may be truly said, that there is scarce a *thing*, in the whole region of nature, which has not been represented in the language we would use of *persons*—but there is no instance of a *person*, who has been represented in the language we use of *things*, which are not persons, except when metaphors are used. And yet it turns out, that the holy spirit of God is generally represented to us not in the language we use, when we speak of persons; but in the language we use when we speak not of persons, but of things.'—In the remainder of this letter are examined the texts which Mr. Harper had quoted to prove the doctrine of the Trinity in unity, and the references which Tertullian and Cyprian, and other early Christian writers, are supposed to have made to 1 John v. 7. A like examination of texts, alledged to prove the same point, is pursued in the fourth letter. In this letter are brought forward some fine passages from the excellent Chillingworth, to the truth and importance of the sentiments in which all Protestants must accede, however they may differ in the application of them. Our limits will not allow us to notice other useful and pertinent matter in this part of the work before us. The 'Animadversions on Mr. Hawkins's Address to Dr. Priestley' profess to discuss the explication this writer gives of the plurality of persons in the deity: this point being necessarily attended with nice, metaphysical distinctions, Mr. Clark observes, 'that if the dispute is always to be managed in a metaphysical way, it will be an endless dispute, because no deductions are less understood than metaphysical ones, and there is little hope of a remedy while men continue to pay as much deference to a metaphysical distinction, as they do to the express declarations of scripture.' Another topic, treated by Mr. Hawkins, being the union of the two natures in Christ, Mr. Clark endeavours to prove,—'That the scriptures do not speak of any *personal* union of the man Christ

with the godhead;—that the union which the scriptures do speak of, is an union of the man Christ with the Father; or, which is the same thing, with God; and that this is an union which the true disciples of Christ are as truly the subjects of as Christ himself is. Our limits will not allow us minutely to follow our author through his ‘Observations on the *Horæ Solitariae*,’ which are particularly directed to the consideration of the argument drawn, in favour of the doctrine of the Trinity, from the meaning and force of the Hebrew word אלהים. The ‘General Observations’ on the common manner of defending the doctrine of the Trinity, and the Union of two Natures in Jesus Christ, aim, under distinct heads, to shew, that these doctrines owe their support to arbitrary surmises; to voluntary and unfounded deductions and inferences; to disingenuous and artful comparisons; to capricious and misconceived expositions; to interpolations and alterations of the sacred records; to palpable mistranslations of them, and to dogmatical postulata, in many instances contrary to both reason and scripture. For the proof of these assertions we must refer the reader to the pamphlet itself, only adding, that the author writes as with judgment and precision, so with great seriousness of spirit, and with much personal respect to the gentleman to whom these letters are addressed.

ART. XXXVII. *An Attempt to explain some of the Thirty-nine Articles on scriptural Principles.* By a Minister of the Church of England. 8vo. 23 p. Price 6d. Johnson. 1789.

‘It is a thing,’ observes the editor of this tract, ‘open and evident to all serious and capable observers of the moral and religious state of this kingdom, that, in point of the long wished-for, and much solicited removal of subscription, and conformity to human creeds and articles of faith, we have been in a retrograde state, since the days of venerable Hoadley, and through the whole of the present reign; though the necessity of such a reformation has never been equally held forth, and more generally allowed in any time.’ This constrains many a thinking and serious minister of the church of England to become, in the best manner he can, his own interpreter and expositor of the doctrines presented to him: of which the publication before us affords an affecting example; for it exhibits the method, which a curate of the established church, with a very numerous, growing family, has taken, under the prospect of being presented with a living, to reconcile it to himself to subscribe the thirty-nine articles, and ‘make a declaration which,’ he adds, ‘*I shall utter with a trembling voice.*’ He confesses, that in some of the articles he ‘has explained

plained away the sense of the compiler, *more* than is authorised by the example of the great and good Bishop Burnet.' Indeed we conceive that this should be called a proposal of some new articles to be substituted in the room of the thirty-nine articles, rather than 'An Attempt to explain some of them;' for little or none of the discriminating sentiments of the original articles can be traced in these. It gives us, however, a striking evidence of the difficulties under which a clergyman, who will carefully and conscientiously enquire into the nature and evidences of his faith, must frequently labour. But such 'attempts' to bring his mind to renew his subscription will not, we fear, contribute to lessen that increase of unbelievers, of which, in the words of Bishop Shipley, the editor of this piece complains. For though one assignable cause of it, as he supposes, may be the 'forbidding aspect which the gospel wears in our creeds and articles,' another cause is furnished by the 'assent and consent' to such creeds and articles, which is given on grounds that impeach the godly simplicity and integrity of ministers, and would apply in defence of subscription to Pope Pius's creed, or to the koran of Mahomet. We cannot but add, therefore, our fervent *amen*, to the wishes of the author. 'If I may be suffered to indulge a hope that the conscientious struggles of one, who is a Christian, after searching diligently into the evidences of his faith, and who is persuaded that many among his brethren labour under the same difficulties with himself, will excite the compassion of his superiors, and induce them to lend their aid, that these stumbling blocks of human introduction may effectually be removed, my intention, in giving this little book to the public, will be gloriously answered. To the GOD of MERCY I commend myself and it.'

I. T. T.

ART. XXXVIII. *Reflections on Faith: in which it is shewn, that no Difference of Religious Opinion, is any reasonable ground of Disrespect among Men, and especially among Christians.* 8vo. pa. 68. Price 1s. Dilly. 1789.

THIS writer argues, that mankind have no more power to controul their intellectual perception, than their animal senses.

'Considering faith, therefore, merely as belief, or an assent to any proposition, and the human mind as *necessarily* admitting a belief of whatsoever it contemplates under circumstances adapted to work belief in it, and *vice versa*, and all merit or demerit to be inseparable from volition; we must of course conclude that men are determined, on every occasion of giving or refusing their assent, by the necessity of their nature; and therefore, having no power of choice therein, can never properly be obnoxious in their mere belief, or disbelief, to any praise or censure.'

The author's object, and his manner of reasoning, will appear more evident from the following observations.

• The whole design of all God's dealings with mankind is, most evidently, to impress them with pious principles, or a sincere desire to please him in holiness and virtue, as a qualification, through his own infinite mercies in Christ Jesus, for future happiness.

• Now, *with* these very principles, the religious opinions of men will unavoidably be as various, as their notions of God's pleasure under his different vouchsafements to them of his will and of their apprehensions. So that, though *all* men may be equally *desirous* to please God, yet *all cannot* entertain the same religious opinions in order to please him, while they are under such different degrees of religious light; nor yet all those who are under the light of the gospel itself, while they are endowed with such a diversity of natural apprehensions. It follows, that a *sincere desire* to please God, being alone in the power of *all*, is the only thing which God, as a reasonable, and just, and good Creator, can expect in common from *all*, and this sweet deduction of reason is confirmed, to the unutterable transport of those who have imbibed any of the liberality and benevolence of the truly christian spirit, by that unequivocal and unerring testimony of revelation: 'if there be first a *willing mind*, it is accepted according to that a man hath, and not according to that he hath not.'

This pamphlet is, upon the whole, well-written; but the style is rather desultory, and it abounds with many long notes, that would have been better incorporated with the text. We close our review with this extract, which breathes the sentiments of a liberal and candid christian.

• The indispensable duty of every man, in this and all other respects, is, no doubt, to do *as he sincerely thinks he ought to do*; and if he supposes himself able to shew unto his brethren a more excellent way, by no means to omit the doing of it. What is herein particularly contended for is a conscientiousness in all things, and a truly christian liberality in that conscientiousness; these being the simple and only requisites to make a man acceptable with God and benevolent to all mankind.

• All that is here maintained therefore, in the instance before us, is, that Christians, in their endeavours to promote their own particular religious opinions for the perfecting of the faith of others, should conduct themselves consistently with the charitableness of their motive, and prudently for promoting the success of it. In short, what they profess to proceed from a Christian spirit should always be governed by that spirit, as the only consistent, and the most effectual method too of propounding any arguments for the benefit of others; it being the only one calculated for disposing them to a patient and unprejudiced attention. Under the influence of such a temper, whatsoever is illiberal, and harsh, and arbitrary, and uncharitable, will be carefully avoided, as worthy to excite nothing but disgust; and religious merit be allowed not only to be consistent with any difference in particular religious opinions, but even to be derived from the very *cause* of that difference—*a sincere desire and endeavour after information.*

ART. XXIX. *Meditations and Reflections on the most Important Subjects; or, Serious Soliloquies on Life, Death, Judgment, and Immortality.* By the Author of the 'Emigration of British Birds, &c.' 12mo. pa. 39. Price 6d. Salisbury, Collins. 1789.

THERE is a gloomy melancholy spread over these pages, which seems to have seized on religion as its natural food. Many sentiments are expressed with such fervor as may alarm the thoughtless, and make an impression on the minds of the lower class of people.

ART. XL. *Effusions of the Heart: or, Heavenly Meditations and Devotional Exercises.* By Sophronia. Small 8vo. pa. 74. Price 1s. 6d. Dilly.

THE effusions of a heart 'pierced through with many sorrows,' and confined to the bed of languor and disease, (which we are told was the case with Sophronia) are not subjects for critical disquisition; and therefore we shall only mention the general topics of these meditations, remarking that the language is good, and that the volume is interspersed with passages of sacred poetry.

Meditation 1. The greatness of God's mercy to mankind. 2. The promise of God. 3. Afflictions. 4. Heaven. 5. The sufferings of Christ. 6. On the love of God. 7. Death. F.

ART. XLI. *Theosophical Essays: or, The Wisdom and Goodness of God, seen and read in the Process and Operations of Nature.* By Samuel Saunders. Small 8vo. pa. 101. Price 1s. 6d. Dilly. 1789.

THESE essays are seven in number, and contain some analogical remarks on the more common operations of nature. 1. Of the germination of seeds, and the process of vegetation. The different states of seed are made to represent the soul in its spiritual growth and progress towards perfection. This occupies two essays. 3. Of the operation of grafting. This is considered as an emblem of the *excision* of evil habits, and the 'ingrafted word,' which is productive of all good works. 4. Of ploughing and sowing. The uncultivated earth represents the mind in its natural state, and when properly tilled, its improvement under the influence of religion. 5. Of the increase of fructification of plants. The plant in its bloom, is compared to the soul under 'the state of justification, or pardon of sin;' when the blossom drops, it exhibits the appearance of poverty and disgrace, &c. 6. Of autumnal maturity. This represents 'a gracious soul swiftly ripening, or actually ripened for

for a state of glory.' 7. Of the darkness and desolation of winter. The winter season is considered as analogous to the present life, full of obscurity, darkness, storms, trials, &c.

Those who are most likely to peruse Mr. S.'s little book for instruction or amusement, will, we think, object to his hard words; such as *ponderosity*, *denudated*, *perviosity*, *adolescence*, and *passivity*.

The volume concludes with a paraphrastic version of the xxxiii psalm, and an extract from G. Psalmanazar's will; which Mr. S. offers as a salutary lesson of repentance. I.

ART. XLII. *A Discourse containing a Summary of the Proceedings of the Directors of the Society for extending the Fisheries, and improving the Sea Coasts of Britain, since the 25th of March, 1788; and some Thoughts on the present Emigrations from the Highlands: By George Dempster, Esq; one of the Directors: Together with some Reflections, intended to promote the success of the Society: By John Gray, Esq; Author of the Plan for finally settling the Government of Ireland, upon Constitutional Principles, and other Political Tracts. 8vo. pa. 87. Wilkies. 1789.*

MR. DEMPSTER is too well known for his upright and truly patriotic conduct in parliament, for about thirty years past, to receive any honour from our panegyric. We have here only to observe, that among the great variety of important rational measures, that have originated with him in parliament, none deserves a higher degree of gratitude from his countrymen, than that respecting the British Fisheries; and we make no doubt, that at some future period, when the world shall sigh at the *recollection* of such an *amiable* character gone, the national benefits that shall then have resulted from the measures he proposed, and steadily supported respecting the cause of humanity, and the improvement of his country, will elevate him to a most distinguished place among the benefactors of mankind.

In the present publication, Mr. Dempster not only gives a distinct account of the proceedings of the Society of fisheries, since March 1788, which seem to have been directed by wisdom and beneficence, but he also interweaves with that account many interesting particulars respecting the northern parts of this island, the result of his own personal observations, that highly deserve the attention of his countrymen. Among other instances of public spirit in individuals, excited by the contemplation of this grand national object, Mr. Dempster bestows his just tribute of applause on Captain Huddard, a celebrated navigator, a man of fortune, and commander of an East-Indiaman, who has offered to survey *gratis*, the seas on the north-west of Scotland, during the course
of

of the present summer, and he is at the present moment, we are assured, engaged in that meritorious and highly useful undertaking.—May the weather prove favourable, and every circumstance concur to forward this great and worthy work! We are glad to lend our feeble aid to hand down the name of such a distinguished personage to posterity.

The observations of Mr. Gray, though concurring in substance with the remarks of some others who have published their thoughts on the same subject before him, are delivered in a manner so peculiar to himself, and his mode of illustration is so chearful and pleasing, that we doubt not they will tend to impress the minds of many persons, with a sense of the importance of those objects to which they relate, who may have read the other performances with indifference.—This is, upon the whole, an elegant and most useful publication, which we would recommend to the perusal of all our readers.

N. N.

ART. XLIII. *Remarks on the Coinage of England, from the earliest to the present Times; with a view to point out the Causes of the present Scarcity of Silver for Change, and to shew the only proper way to make it plentiful, &c.* By Walter Merry. 8vo. pp. 108. Price 2s. Nottingham, Tupman. London, Longman. 1789.

WE have read few little tracts on useful subjects, more deserving of attention than the present. It is plainly written by a man who has made the subject his study, and whose knowledge in ancient coinages is very considerable. He proves that the high value put upon our gold coin, is the cause of the badness and scarcity of silver. The guinea, valued at twenty one shillings, is worth no more than twenty. Hence foreigners do not chuse to take our gold, but prefer our good silver, which they never return into the country. To reduce the nominal value of the guinea, he thinks, would restore the equality of our coin, and keep gold and silver at the proper level. He had hopes that the value of the guinea would have been lowered before the appearance of the late new coinage of silver; but as that was not the case, he foresaw, that the silver would soon go abroad, never to return: a fact which amply confirms the reasoning employed in his pamphlet, for of all that vast sum issued in shillings and six-pences last year, not a single shilling is now to be seen in circulation.

C. C.

ART. XLIV. *A Vindication of the Shop-Tax. Addressed to the Land-holders of England.* 8vo. 55 p. Pr. 1s. Gardner. 1789.

THE publisher regrets that this treatise on the shop-tax did not fall into his hands till after the minister had consented to relinquish

relinquish it. But as the shop-tax is repealed, why renew the subject? To this he answers, 1st. That he was willing to encourage the ardour of a very promising genius, by publishing his treatise. 2dly. As he thinks that the shop-tax was perfectly equal and just, and the repeal of it partial and unjust, those who are aggrieved by this repeal, and are sacrificed to the interest of the shop-keepers, have a right to insist, that some other tax shall be substituted in its stead, by which the same body of men shall pay the like sum, though by a different mode, and in a way more agreeable to the party, that the rest of the community may not be oppressed. This is declared in the name of the publisher.

The author, in his own name, dedicates his treatise to the land-holders of England. 'If,' says he, 'I can prove that the shop-tax was highly equitable; if I can prove that no reason could be urged for its repeal, which might not be applied with ten-fold energy against the land-tax, I trust, gentlemen, that you will be roused to demand a repeal of this tax by which you are so highly affected, with the same unanimity, vigour, and resolution, which the shop-keepers have adopted on a less justifiable occasion.'

The following is an analysis of our young author's reasoning, which shews a considerable share of acuteness and judicious observation. He first considers the shop-tax as deducting a particular portion from the annual revenue of all the shop-keepers in the kingdom. He compares the portion of revenue whose loss the shop-keepers sustain by means of the taxes by which they are peculiarly affected, with that portion of revenue whose loss the land-holders sustain by means of the taxes by which they are peculiarly affected; and finds, that the relative magnitude of the former portion almost vanishes in comparison with that of the latter. He next considers the shop-tax as deducting a particular portion from the annual revenue of each individual shop-keeper; and concludes, that though the proportion between the assessment and the revenue might not be precisely the same in every instance, it was as accurately observed as the nature of the case would permit, and more accurately than in a variety of other taxes which have been borne without a murmur. In the last place, he considers the mode of assessing and collecting this tax, which, he thinks, could not furnish a pretext for the slightest objection.

But if the land-tax is really a heavier burthen on the land-holders than the shop-tax on the shop-keepers, how can we account, says our author, for the temper with which the one has been endured, and the vigour with which the other has been opposed?

To

To this natural question he answers,

• That the different modes in which the land-tax and the shop-tax have been received, result, not from the different nature of the two taxes (for this would have reversed the effects), but from the different nature of the two classes of men upon which those taxes are imposed. The shop-keepers, both from their civil and their local situation, derive at once the spirit and the power of association. Compressed principally within the limits of towns and cities, connected by habits of commercial intercourse, and consolidated frequently into companies and corporations, they are enabled, and most certainly disposed, to repel every invasion of their properties with unanimity and vigour. But in the case of the land-holders, though the disposition may be the same, the ability is wanting. Dispersed over an extensive country, unconnected by any general intercourse, uncombined by any species of association, great indeed must be the shock which can give union and activity to such an incompact and unwieldy mass.

It must be confessed, that the repeal of one tax naturally induces particular classes of men to move the repeal of other taxes, by which they are particularly affected. The facility, the timidity, the policy of the minister, or whatever it was, that led him to repeal the shop-tax, contrarily as he declared to his own judgment and conviction, may indeed, as our author thinks, be ultimately productive of consequences more serious than is generally imagined.

ART. XLV. *A Review of the Parliamentary Conduct of the Right Honourable Charles James Fox, and the Right Honourable Edmund Burke, and a Parallel drawn between their different modes of Elocution; pointing out the Imperfections as well as the Beauties of each. In which is interspersed a variety of Remarks and Anecdotes relative to several persons, who have taken active parts in the Administration of Lord North and Mr. Pitt.* 8vo. pa. 88. Price 2s. Stalker. 1789.

THE author of this review, who seems not to know the distinction between *eloquence* and *elocution*, as appears from his title page, compares Mr. Fox to Demosthenes, and Mr. Burke to Cicero. As to his anecdotes and remarks, they have been made again and again. Yet he tells us, and we doubt not truly, that he was induced to publish his pamphlet, by the 'flattering solicitations of friends.' There is nothing against which writers should be more on their guard, than the complaisance of friends.

ART. XLVI. *A Third Letter from Major Scott to Mr. Fox, on the story of Deby Sing; Two Letters, relative to the expences attending the Trial of Warren Hastings, Esq; and a Letter to Mr. Burke.* 8vo. pa. 56. Price 1s. 6d. Stockdale. 1789.

THE third letter to Mr. Fox, completes the story of Deby Sing; which, as it is applied to Mr. Hastings, is demonstrated by Major Scott, to be '*a calumny of the grossest kind.*' We here use the language of the Major, who is as explicit in his defence of Mr. Hastings, as his principal accusers are in criminating him. But were we inclined to reject the Major's expression as too harsh and indelicate, and to seek for an excuse for Mr. Burke, in detailing the story of Deby Sing, either in the fervour of a lively and prolific imagination, which in obedience to the will, often perverts the understanding, or in that parliamentary usage, which derived its origin in times of barbarism, when it was the custom in public impeachments, to blacken the character of the impeached *per fas et nefas*, that the great political end in view, might be attained by means fair or foul: whether we should endeavour to shelter Mr. Burke from the positions of the Major, under the clouds that are exhaled by the heat of fancy, on the usual policy of impeachment *audacter calumniare et aliquid adhærebit*, still we could not deny, that all the eloquence of that gentleman and his co-adjutors, has not been able to bring home the enormities of Deby Sing, supposing them to have existed, to the breast of Mr. Hastings:—The author asks, How long shall the accusers of Mr. Hastings be indulged in the liberty of bringing charges, not on proof, but supposition? Truth has bounds, but error is unlimited. This impeachment may therefore be carried on *ad infinitum*, unless the *nobile officium* of the legislature, be interposed for bringing it to an issue.—The two letters that follow clearly shew, that the expence of Mr. Hastings's trial has been enormous, at the same time that the managers of the impeachment have, in the course of this year, descended to matters, not more vexatious than nugatory.—Major Scott, while he asserts with spirit, the perfect innocence of Mr. Hastings, with regard to the matters charged against Deby Sing, recriminates his accusers, and endeavours to expose their selfish views, and their inconsistencies.

ART. XLVII. *Histoire de ce qui s'est passé pour l'établissement d'une Régence en Angleterre; en 1788 et 1789: Par M. L. D. Ne D. R. D. L. Ge. Be.* 12mo. pa. 170. Price 3s. 6d. sewed. Walter. 1789.

THE author of this narrative declares in an advertisement, that though he does not belong to either of the political parties that divide this kingdom, he is acquainted with several persons attached to both: and that he has faithfully collected and recorded what he saw and heard on both sides, without adopting the opinions of either the one or the other. The event that forms the subject of his narrative, he considers to be of such importance,

importance; not only to Great-Britain, but to Europe, that it was his duty to give it as wide a circulation as possible, by writing in that language which is the most generally understood.

This writer relates all that passed on the subject of the regency, in a clear and interesting manner. Though he is not violent on either side, he leans to that which declared for a limited regency.

ART. XLVIII. *The Debate on the Repeal of the Test and Corporation Acts, in the House of Commons, May 8, 1789: Containing the Substance of the Speeches of Mr. Beaufoy, Sir Harry Houghton, Lord North, Mr. Wyndham, Mr. Pitt, Mr. Fox, Mr. Smith, &c.* 8vo. pa. 40. Price 1s. 6d. Stockdale. 1789.

THESE speeches are collected from the morning papers, particularly from that which is justly celebrated, as containing the fullest and most authentic account of parliamentary and political matters, *Woodfall's Diary*.

The following remarkable sentiments were expressed by Mr. Wyndham, though an *Alumnus*, a friend, and a great credit to the Universities. 'Lord North,' he said, 'had handled the difference between self-defence and persecution, in a very able manner. But his doctrine respecting self-defence, he would recollect, was a varying doctrine, and when, after a lapse of time, facts and premises had changed and shifted, and the whole system was to be looked at *alio intuitu*, it might be warrantable to give way.' This was worthy of Mr. Wyndham's discriminating genius, enlarged views, and independent fortune.

ART. XLIX. *A Detail of the wonderful Revolution at Paris; or, an exact Narrative of all that passed in the Capital of France, particularly the siege and capture of the Bastille, from the 11th of July, 1789, to the 23d of the same month.* By M. D. C. Dedicated to the District of Petit St. Antoine, and translated into English, by a French gentleman, many years resident in England. 8vo. pa. 48. Price 1s. 6d. Ridgway. 1789.

THE translator, or pretended translator, informs us, in a preface, that this little piece is 'the translation of a pamphlet published in Paris, under the immediate inspection of the standing committee at the mansion house—that the facts therein related are genuine and authentic—and that the siege of the Bastille is by a member of the Ecole Royale Militaire, who assisted at it.' All this may be true for ought that we know: but certain it is, that there is not a fact or circumstance

stance related in this narrative, that has not been detailed in the English news-papers. H. H.

ART. L. *Historical Remarks on the Castle of the Bastille; with curious and entertaining Anecdotes of that Fortrefs, &c. From the French.* 8vo. 76 p. Pr. 2s. Gardner. 1789.

EXCEPTING a neat print of the Bastille, this pamphlet is nothing more than a re-publication of the tract which Mr. Howard procured with difficulty in France, and printed in London in the year 1780, both in French and English. 7.

ART. LI. *False Appearances, a Comedy, altered from the French, and performed at the Theatre Royal, Drury Lane.* By the Right Hon. General Conway. 8vo. 75 p. Pr. 1s. 6d. Debrett. 1789.

THIS comedy, altered from the *Dehors Trompeurs* of Mons. Bissy, was first acted at Richmond-house, and we think it better calculated for a private than a public theatre; because a tone of polite conversation and chastened vivacity of repartee, gives the fashionable performers an opportunity to display their abilities, without attempting to go out of their own narrow, smooth sphere. But we apprehend, that a less partial audience might look for more incidents and strength of character, and wish to see manly scenes instead of polished farcical deceptions. We do not confine our remark to the gentry of the upper region; and the introduction of the abbé, far from obviating the objection, gives it additional weight.

ART. LII. *The Married Man, a Comedy, in three Acts, from Le Philosophe Marié of M. Nericault Deslouches. As performed at the Theatre Royal, Hay Market.* By Mrs. Inchbald. 8vo. 63 p. Pr. 1s. 6d. Robinsons. 1789.

THESE insipid dialogues escape from the analytical hand, for there is nothing strong or prominent enough to fix on to enable us to term *The Married Man* a tragedy, comedy, or farce: the characters are uninteresting caricatures, and the incidents, childish tricks.

ART. LIII. *The Farm House, a Comedy, in three Acts, as altered by J. P. Kemble, and first acted at the Theatre Royal, Drury Lane, May 1, 1789.* 8vo. 32 p. 1s. Debrett. 1789.

AN abridged alteration of Johnson's *Country Losses, or Custom of the Manor*. Though it is almost cut to the quick, and huddled together in a confused manner, yet on the stage it must amuse, as Mrs. Jordan has a fair field for displaying her charming comic power; for this reason we suppose it was revived. M.

ART.

ART. LIV. *The Young Widow ; or, The History of Cornelia Sedley.*

In a series of Letters. 4 Vols. Small 8vo. pa. 1183.

Price 12s. sewed. Robinsons. 1789.

COMPARATIVELY speaking, this novel has some claim to praise. The story turns on an interesting circumstance, the promise of a young widow, left in all the bloom of beauty by an old husband, who, on his death bed requested her not to marry a man devoid of religion. This request gives rise to the principal difficulties and distresses, which fill these amusing volumes ; yet the tale, founded on a good thought, might have been made, we think, much more instructive, if the rejected lover had had fewer good qualities to recommend him to notice, if an obvious defect in his moral character, had forcibly pointed out, the dependance of morality on religion. But his conduct, on the contrary, does not make the importance of religion apparent ; he has a high sense of honour, respect for truth, and unbounded generosity ; with a whole catalogue of minor virtues, delicacy, tenderness, and constancy, &c ; besides, he is handsome, eloquent, and graceful—what more would you wish for ladies in an ardent lover ? By the time his hair grew grey, he might learn to go to church ; though religion, that main spring of action, seems to be unnecessary, if virtue can be acquired, and the duties of life vigorously and consistently fulfilled without its animating aid : but as we have never met with such a character, we must pronounce it unnatural, and think it wrong to create a monster, to lead young people to conclude, that the virtues here delineated, can exist without religion.

Some descriptions rather voluptuous, and many vulgarisms occur ; it is certainly not only indelicate, but impolite to address a lady every moment as a widow. The tale is spun out to a tiresome length.

ART. LV. *Argus ; The House Dog at Eadlip : Memoirs in Family correspondence :* By the author of ' *Constance and Pharos.*' In 3 Vols. pa. 648. Price 9s. sewed. Hookham. 1789.

THOUGH there is an air of affectation in the title, which at the first glance, would prejudice a reader against this novel, a few interesting scenes, and the gloom which an inconsiderate act threw over the whole life of a respectable man, give force to the moral the author wished to inculcate. Some discrimination of character appears, and many just sentiments are scattered throughout.

ART. LVI. *Calista; a Novel.* In 2 Vols. By Mrs. Johnson, author of 'Retribution, The Gamesters, &c.' pa. 418. Price 5s. sewed. Lane. 1789.

THE tale, of which a tender wife is made the heroine, might have been the vehicle of much salutary instruction; but the strange adventures here related, can answer no good purpose, nor can distress interest, when we so plainly see the hand of the author, pulling the wires to make the puppets act foolishly, only to have an opportunity to faint, run mad, &c. &c. The characters are wild caricatures, (excepting that of a good humoured sensualist, who gave himself credit for good nature and benevolence) and can only be exceeded by the absurd series of misfortunes, which are accumulated and tangled together, without a shadow of probability, to lend them support or excite sympathy.—What moral lesson could be inculcated, by making a father leave a considerable fortune to a monster, who disgraced human nature, merely because he was his eldest son?

ART. LVII. *Zeluco. Various Views of Human Nature, taken from Life and Manners, Foreign and Domestic.* In Two Volumes. 8vo. pa. 1011. Price 12s. in boards. Strahan and Cadell. 1789.

THE involuntary homage which every human being pays to virtue, when not under the immediate influence of a particular passion, has often been remarked, and it may be mentioned as a striking instance, that the productions of men of abilities have not had their wonted effect, when they have attempted to render the history of a decided villain interesting. Humanity binds the whole family on earth together by the same sympathies; and when not warped by some mean motive, we are unwilling to become acquainted with a heart we instinctively despise; besides, in the character of a villain, there is so much deformity and want of order, that the contemplation of it fatigues, while it raises disgust in the mind. From the vicious hero of a tale, the reader turns to the episodes, for who would watch the ravages of a pestilence, if not impelled by anxious concern for the fate of those within its reach: attention and interest thus divided become weak, and want that enthusiastic vital warmth, which makes the heart fix a conviction in the understanding. But if it is granted that the history of a depraved selfish being cannot be a finished production, yet it may be a very useful one, and convey a forcible unbroken moral, the decided result of reason and feeling. Aware of this difficulty, the author has given a second title to his book, and a short account of his design, in the first chapter, which we shall transcribe.

* Religion teaches, that vice leads to endless misery in a future state;

state; and experience proves, that in spite of the gayest and most prosperous appearances, inward misery accompanies her; for, even in this life, her ways are ways of wretchedness, and all her paths are woe.

‘ This observation has been so often made, that it must be known to all, and its truth is seldom formally denied by any; yet the conduct of men would sometimes lead us to suspect, either that they had never heard it, or that they think it false. To recal a truth of such importance to the recollection of mankind, and to illustrate it by example, may therefore be of use.

‘ Tracing the windings of vice, however, and delineating the disgusting features of villany, are unpleasant tasks; and some people cannot bear to contemplate such a picture. It is fair, therefore, to warn readers of this turn of mind not to peruse the story of *Zeluco*.’

The author never loses sight of his design, and by that means preserves a unity in the whole; which the detached episodes, and long discussions of important subjects, abruptly introduced, would otherwise destroy. In the character of *Zeluco*, there are some masterly touches, and his anxious restless hours, portrays in lively colours, the misery which vice naturally produces:—while in the various interspersed views of life, the virtues of many individuals, are ingeniously contrasted with the bloated monster, who stands forward in the foreground.

After pointing out the purport of the work, we shall not attempt to abridge the incidents which give it force; but only mention the parts we were most struck with, and select two extracts. Though we have observed throughout that discrimination of character, which is the result of a sound understanding, yet we think a few are overcharged or rather caricatured. We now proceed to point out a few striking passages. The remonstrance of an old officer, on the treatment of soldiers.—Remarks on the slave trade.—A Portuguese character.—The conduct and conversation of a physician.—The character of an Italian lady.—The conduct of two monks, and of a protestant clergyman.—Bertram’s system of morality.

We select a characteristic passage unconnected with the story, which we now submit to the judgment of our readers.

‘ The conversation then taking another turn, Targe, who was a great genealogist, descanted on the antiquity of certain gentlemen’s families in the highlands, which he asserted were far more honourable than most of the noble families either in Scotland or England. ‘ Is it not shameful,’ added he, ‘ that a parcel of mushroom lords, mere sprouts from the dunghills of law or commerce, the grandsons of grocers and attornies, should take the pas of gentlemen of the oldest families in Europe?’

‘ Why, as for that matter,’ replied Buchanan, ‘ provided the grandsons of grocers or attornies are deserving citizens, I do not perceive why they should be excluded from the king’s favour more than other men.’

‘ But some of them never drew a sword in defence of either their king or country,’ rejoined Targe.

‘ Assuredly,’ said Buchanan, ‘ men may deserve honour and pre-eminence by other means than by drawing their swords. I could name a man who was no foldier, and yet did more honour to his country, than all the foldiers or lords or lairds of the age in which he lived.’

‘ Who was he?’ said Targe.

‘ The man whose name I have the honour to bear,’ replied the other; ‘ the great George Buchanan.’

‘ Who? Buchanan the historian!’ cried Targe.

‘ Ay, the very same,’ replied Buchanan, in a loud voice, being now a little heated with wine, and elevated with vanity, on account of his name. ‘ Why, Sir,’ continued he, ‘ George Buchanan was not only the most learned man, but also the best poet of his time.’

‘ Perhaps he might,’ said Targe, coldly.

‘ Perhaps!’ repeated Buchanan; ‘ there is no dubitation in the case. Do you remember his description of his own country and countrymen?’

‘ I cannot say I do,’ replied Targe.

‘ Then I will give you a sample of his versification,’ said Buchanan, who immediately repeated with an enthusiastic emphasis, the following lines from Buchanan’s Epithalamium on the marriage of Francis the Dauphin with Mary Queen of Scots.

‘ Illa phætratis est propria gloria Scotis,
Cingere venatu saltus, superare natando
Flumina, ferre famem, contemnere frigora & æstus,
Nec fossa & muris patriam, sed Marte tueri,
Et spreta incolumem vita defendere famam;
Polliciti servare fidem, sanctumque vereri
Numen amicitiae, mores, non munus amare
Artibus his, totum fremerunt cum bella per orbem,
Nullaque non leges tellus mutaret avitas
Externo subjecta iugo, gens una vetustis
Sedibus antiqua sub libertate resedit.
Substitit hic Gothi furor, hic gravis impetus hæsit
Saxonis, hic Cimber superato Saxone, et acri
Perdomito Neuster Cimbri.—

‘ I cannot recollect any more.’

‘ You have recollected too much for me,’ said Targe; for although I was several years at an academy in the highlands, yet I must confess I am no great Latin scholar.’

‘ But the great Buchanan,’ said the other, ‘ was the best Latin scholar in Europe; he wrote that language as well as Livy or Horace.’

‘ I shall not dispute it,’ said Targe.

‘ And was over and above a man of the first-rate genius,’ continued Buchanan, with exultation.

‘ Well, well, all that may be,’ replied Targe, a little peevishly, ‘ but let me tell you one thing, Mr. Buchanan, if he could have swopt* one half of his genius for a little more honesty, he would have made an advantageous exchange, although he had thrown all his Latin into the bargain.’

* To swop is an old English word still used in Scotland, signifying to exchange. In

‘ In what did he ever shew any want of honesty ?’ said Buchanan.

‘ In calumniating and endeavouring to blacken the reputation of his rightful sovereign, Mary queen of Scots,’ replied Targe, ‘ the most beautiful and accomplished princess that ever sat on a throne.’

‘ I have nothing to say either against her beauty or her accomplishments,’ resumed Buchanan; ‘ but surely, Mr. Targe, you must acknowledge that she was a —— ?’

‘ Have a care what you say sir ! interrupted Targe. ‘ I’ll permit no man that ever wore breeches to speak disrespectfully of that unfortunate queen.’

‘ No man that ever wore either breeches or a fillibeg*,’ replied Buchanan, ‘ shall prevent me from speaking the truth when I see occasion.’

‘ Speak as much truth as you please, Sir,’ rejoined Targe; ‘ but I declare that no man shall calumniate the memory of that beautiful and unfortunate princess in my presence, while I can wield a claymore†.’

‘ If you should wield fifty claymores, you cannot deny that she was a papist,’ said Buchanan.

‘ Well, sir,’ cried Targe, ‘ what then ? She was like other people, of the religion in which she was bred.’

‘ I do not know where *you* may have been bred, Mr. Targe,’ said Buchanan; ‘ for aught I know, you may be an adherent to the worship of the scarlet whore yourself. I should be glad to have that point cleared up before we proceed farther.’

‘ I cannot say that I understand your drift, sir,’ replied Targe; ‘ but I am an adherent neither of a scarlet whore, nor of whores of any other colour.’

‘ If that is the case,’ said Buchanan, ‘ you ought not to interest yourself in the reputation of Mary queen of Scots.’

‘ I fear you are too nearly related to the false slanderer whose name you bear,’ said Targe.

‘ I glory in the name; and should think myself greatly obliged to any man who could prove my relation to the great George Buchanan,’ cried the other.

‘ He was nothing but a disloyal calumniator,’ cried Targe, ‘ who attempted to support falsehoods by forgeries; which I thank heaven are now fully detected.’

‘ You are thankful for a very small mercy,’ resumed Buchanan; ‘ but since you provoke me to it, I will tell you in plain English, that your bonny queen Mary was the strumpet of Bothwell, and the murderer of her husband.’

‘ No sooner had he uttered the last sentence, than Targe flew at him like a tiger; and they were separated with difficulty, by M. N—’s groom, who was in the adjoining chamber, and had heard the altercation.

‘ I insist on your giving me satisfaction, or retracting what you have said against the beautiful queen of Scotland,’ cried Targe.

‘ As for retracting what I have said,’ replied Buchanan, ‘ that is no habit of mine; but with regard to giving you satisfaction, I am ready

* A part of the highland dress which serves instead of breeches.

† The highland broad sword.

for that, to the best of my ability ; for let me tell you, sir, though I am not a highlandman, I am a Scotchman as well as yourself, and not entirely ignorant of the use of the claymore ; so name your hour, and I will meet you to-morrow morning.'

'Why not directly ?' cried Targe, 'there is nobody in the garden to interrupt us.'

'I should have chosen to have settled some things first ; but since you are in such a hurry, I will not balk you. I will step home for my sword, and be with you directly,' said Buchanan.

'The groom interposed, and endeavoured to reconcile the two enraged Scots, but without success. Buchanan soon arrived with his sword, and they retired to a private spot in the garden. The Groom next tried to persuade them to decide their difference by *fair boxing*. This was rejected by both the champions, as a mode of fighting unbecoming gentlemen. The groom asserted that the best *gentlemen* in England sometimes fought in that manner ; and gave as an instance a boxing match, of which he himself had been a witness, between lord G.'s *gentleman*, and a *gentleman-farmer* at York races, about the price of a mare.

'But our quarrel,' said Targe, 'is about the reputation of a queen.'

'That, for certain,' replied the groom, 'makes a difference.'

'Buchanan unsheathed his sword.

'Are you ready, Sir ?' cried Targe.

'That I am.—Come on, sir,' said Buchanan ; 'and the Lord be with the righteous.'

'Amen !' cried Targe ; and the conflict began.

Both the combatants understood the weapon they fought with ; and each parried his adversary's blows with such dexterity, that no blood was shed for some time ; at length Targe making a feint at Buchanan's head, gave him suddenly a severe wound in the thigh.

'I hope you are now sensible of your error,' said Targe, dropping his point.

'I am of the same opinion I was,' cried Buchanan ; 'so keep your guard.' So saying, he advanced more briskly than ever upon Targe ; who, after warding off several strokes, wounded his antagonist a second time. Buchanan, however, shewed no disposition to relinquish the combat ; but this second wound being in the forehead, and the blood flowing with profusion into his eyes, he could no longer see distinctly, but was obliged to flourish his sword at random, without being able to perceive the movements of his adversary, who, closing with him, became master of his sword, and with the same effort threw him to the ground ; and standing over him, he said, 'This may convince you, Mr. Buchanan, that your's is not the righteous cause : you are in my power, but I will act as the queen whose character I defend would order, were she alive. I hope you will live to repent of the injustice you have done to that amiable and unfortunate princess. He then assisted Buchanan to rise. Buchanan made no immediate answer ; but when he saw Targe assisting the groom to stop the blood which flowed from his wounds, he said, 'I must acknowledge, Mr. Targe, that you behave like a gentleman.'

This respectable publication, for which the public are indebted to the ingenious Dr. Moore, author of travels in France, Italy,

Italy, &c. will afford many striking lessons to youth ; and they will here find the purest morality, levelled to their understandings, enforced by familiar arguments and forcible examples ; we therefore warmly recommend it to their attentive perusal, instead of the insignificant sentimental productions, which the press teems with, under the form of novels. Sound principles are here inculcated, and fixed on a simple steady basis, on reason rather than transient feelings ; virtue is taught, but not in that romantic style, which too often borders on vice—or requires more sense to discriminate the nice distinctions, than can be expected from an inexperienced reader.

To give a more compleat specimen of the work, we had intended to insert Bertram's System of Morality, but for want of room, are obliged to defer it to our next number. M.

ART. LVIII. *The Letters of Simpkin the Second, Poetic Recorder of all the Proceedings, upon the Trial of Warren Hastings, Esq; in Westminster-hall.* 8vo. 224 p. Pr. 5s. in boards. Stockdale. 1789.

THOSE who forgive the authors of the Rolliad, and Peter Pindar, for the sake of their talents, will be inclined to extend the same indulgence to this author, who has represented the conduct of the managers of the impeachment in a view so truly ridiculous, that it is impossible not to rank him among the most witty of our political bards. We are aware how difficult it is for party-men to think or speak with candour on an occasion like the present. To those who consider the trial as a solemn vindication of the character of the British nation, and a solemn appeal to British justice, these letters will appear in no very favourable light. But whoever can separate the *cause* from the *effect*, and consider Simpkin as, in his turn, taking a hand at the same game which the authors of the Rolliad played, will agree with us, that these letters contain an admirable display of satire, a rich vein of humour, which, if we may judge from the rapidity of the author's pen, seems not easily exhaustible. One remark only we shall make, that in these letters we discover no portion of that malignant spirit so evident in the Rolliad ; the author is every where in good humour. The following specimen, which occurs at random, will give some idea of Simpkin's manner.

' You complain, my dear friend, of the time which is past,
Since you and your friends were amus'd with my last ;
But pray how am I to regale you with fun,
When BURKE and the MANAGERS treat us with none ?
Besides, I've been troubled so much with the vapours,
At hearing the clerk read such *bundles of papers* ;
I assure you, so many dry tales have been read,
So many insipid tautologies said,
That I seldom am free from a pain in my head :

And alas! 'tis with infinite sorrow I say,
Six weeks in this manner are squander'd away:
 But to show you, I'm yet in the land of the living
 And able to write, I'm determin'd on giving
 Of the questions and answers a slight intimation,
 As a specimen only of examination.—
 As soon as the court is prepar'd to begin,
 SHERRY rises, and begs to call MIDDLETON in,
 A name at whose sound there's a *general grin*.
 Five days has poor MIDDLETON sweated and stew'd,
 Their questions are *artful*, his answers are *shrewd*:
 He was ask'd if the eunuch ALMAS *had a child*;
 Lord THURLOW look'd *black*, and the *ladies all smil'd*;
 The witness made answer, I really can't say,
 The powers of his mem'ry were melted away.

Q. Have you *ever seen* the BEGUMS? He answer'd I've not.

Q. Pray *mention* their persons.—A. Indeed I've *forgot*.

Q. What may in rebellion your principles be,
 Or can you the probable consequence see
 Of men rising in arms and o'er-running the nation?

A. Indeed 'tis a question of deep speculation.

Q. When the eunuchs were fetter'd, pray what did they feel?
 Were they thinking of poison, the rack, and the wheel?
 Or what do think you might have been their intentions?

A. I concern not myself about their apprehensions.

Q. How many young damsels liv'd in the Khord Mhal?

A. I do not believe I can recollect all.

Q. Say, what were their wishes and what was their view?

A. I cannot remember that ever I knew.

Q. When they threaten'd to throw themselves over the wall,
 What induc'd them to hazard the getting a fall?

A. I do not remember they did *so at all*.

Q. Why did GORDON address to the BEGUM that letter?

A. *He himself is in court and can answer you better*.

Q. You were at Lucknow in the year eighty-two;

A. I'm inclin'd to believe what you say may be true.

Q. Have you any doubts of it? And if so, how many?

A. I believe not: I think that I cannot have any.

Q. The pris'ner's defence, did you pen part or not?

A. I had some conversation with Major John SCOTT.

Q. With the counsel of HASTINGS, were you at the hall?*

A. I might accidentally give them a call.

Q. What, go accidentally with Major SCOTT?

A. I really don't know, if I did I've forgot.

Q. Do children in India their parents esteem?

Do they love their *mammias*? and how strong do you deem
 Their affection may be? Or pray can you tell,
 If *papa* and *mamma* are lov'd equally well?

A. Some perhaps love their father and some love their mother,
 And some children love neither one nor the other.

Q. Does the son by the laws of the *Coran* succeed
 To the father's estates?—A. Yes: the eldest indeed.

* Drapers' hall.

- Q. May the mother that property legally keep,
Lodg'd where she and her husband did usually sleep?
A. I am rather inclin'd to be led, I confess,
'To believe that the wife no such right does possess.'

ART. LIX. *The Royal Tour to Weymouth, and places adjacent, in the Year 1789*; Communicated by the Brace of White Greyhounds. 8vo. pa. 56. Price 2s. Ridgeway. 1789.

WHEREVER his Majesty travels, scurrility follows him. Those who are fond of a dish of this kind, may lap with the greyhounds.

ART. LX. *A Fragment which dropped from the Pocket of a certain Lord, Thursday, April 23, on his way to St. Paul's, with notes by the Finder.* 8vo. pa. 98. Price 2s. 6d. Priest. 1789.

INDECENT, scurrilous, and dull. The increase of this kind of writing, may be ranked among the *opprobria* of the age.

ART. LXI. *The Defence of Mr. Michael Moorhouse.* 8vo. pa. 128. Price 1s. 8d. Crowder. 1789.

MR. MICHAEL MOORHOUSE left his handicraft employment (as soon as he was converted) to turn methodist preacher; and according to his own account, has suffered very much from the petty intrigues of Mr. Wesley's confidential friends and favourites, who ejected him from the 'connexion,' for speaking bold truths. Improper persons were admitted into the 'connexion,' and supported by it, while Mr. Moorhouse was left to preach and starve 'on buttermilk and potatoes.' We cannot help thinking that he has suffered unjustly, although this strange, rhapsodical, incoherent pamphlet will perhaps procure him few friends, if any readers. Of his 'dear wife,' he says, 'Her general way of living, notwithstanding the affliction and sickness she laboured under, being with child, was for the most part of the time as follows: Bread and milk for breakfast, sung a hymn and went to prayer; boiled a few potatoes for dinner, read a chapter, sung a hymn, and went to prayer; at night supped on bread and milk, and closed the day with reading, singing, and prayer.'—How many of the wives of the beneficed clergy thus divide their time between *prayer* and *potatoes*!

C. C.

ART. LXII. *Six Days Tour in Normandy, from the 19th to the 25th of July, 1789; with a short account of Havre-de-Grace, Caen, and Cherbourg, the popular Tumults at those Places, &c.* Small 8vo. pa. 154. Price 2s. sewed. T. and J. Egerton. 1789.

THIS

THIS trifle is a hasty production, and contains little that is interesting or new. It is however, agreeably written, and the following anecdote relative to the Duke of Marlborough, is amusing enough.

* Next morning at St. Mere Eglise we could get nothing for breakfast but bread and milk; at Honfleur we had had an example of popular prejudices, here we had another; for on the wall was a large ordinary wooden print in two parts, with a variety of uncouth figures of soldiers; one was, *Malbrouk poursuit par les Troupes Francaisses apres avoir perdu la bataille de Malplaquet, se sauve en Angleterre.* The other, *M. de Villars, Marechal de France poursuit Malbrouk apres la bataille de Malplaquet en 1707.* This ridiculous thing diverted us the more, as the poor people here were as confident of *Malbrouk's* having ran away, as those at Honfleur that that bust of the hero in the great wig was *Henri Quatre*. I asked about the matter of *Malbrouk* twice or thrice in the course of the day, and found the opinion of his defeat very general with the ordinary people.¹

ART. LXIII. *A List of a few Cures performed by Mr. and Mrs. De Louthembourg, of Hammersmith Terrace, without Medicine.* By a Lover of the Lamb of God, (Mary Pratt.) Printed for the Author. 9 p. 4to. Pr. 6d. Cooke, No. 108, Great Titchfield-street.

THE existence of *miracles* is amply proved in this pamphlet. It informs us that,

* Mr. De Louthembourg, who lives on the Terrace at Hammersmith, has received a most glorious power from the Lord Jehovah, viz. The gift of healing all manner of diseases incident to the human body, such as blindness, deafness, and lameness, cancers, ruptures, fistulas, loss of speech, palsies in every stage, white swellings, &c. &c.*

Mr. De Louthembourg we are likewise told, requires no pay, cures his patients *without seeing them*, and only insists that they shall have FAITH! The greatest exertion, indeed, of faith will be necessary in reading this pamphlet. Faith, says the Apostle, is the evidence of things *not seen*, which we humbly conceive to be the case with the cures recorded in this pamphlet, in which we believe there is not one syllable of truth. It occurred to us at first, that the whole is intended as a burlesque at the expence of Louthembourg, for having given up painting, and commenced Physician, and to many readers this opinion will probably appear to be well-founded.

C. C.

ART. LXIV. *Three Grand Lessons for the Harpsichord or Piano-Forte, with an Accompaniment for a Violin and Violoncello.* Composed and most respectfully dedicated to Miss Anderson, of Cambridge, by Peter Hellendaal. Price 7s. 6d. Goulding.

THESE lessons are conceived and constructed in a style highly creditable to the author: a degree of novelty and regulated fancy pervade their melody, while the bass and modulation discover a thorough knowledge of the instrument for which they are written, and a respectable acquaintance with the general laws of harmony. The first piece is in *D major*, and commences with an agreeable subject in *common time*, which is pursued with spirit and consistency: The second movement (in the original key, *minor*) forms a good contrast to the first, but from its too great length is rather tedious in its effect; but for this defect the *rondo* by which it is succeeded makes ample compensation; and by the agreeableness of its subject and excellency of its digressions, concludes the lesson with much happiness of effect. The second sonata is in *E flat, major*, opens in *common time*, and comprizes a second movement in $\frac{3}{4}$ *andante*, and a third in $\frac{6}{8}$ *allegro*; the whole of which by their separate merits, and well-judged opposition, form a pleasing and improving exercise. The third and concluding piece (in *C major*) opens in *common time*, proceeds to a *rondo* $\frac{3}{4}$, and closes with a gavotta in *common time, allegro*; including all the merits and coming under the same description as the second lesson. The accompaniments, which are printed separately, we have minutely examined, and some few passages excepted, think them conducted with science, and much knowledge of orchestra effect.

ART. LXV. *The Walls of my Prison; a favourite Ballad.*
Written by J. F. Composed by Miss Isabella Theaker
More. Goulding.

THIS little ballad, though by no means a first-rate performance, is composed with attention to the subject of the words, and possesses a tolerable degree of expression; the bass and the construction of the harmony we cannot praise; they bespeak a very young composer.

ART. LXVI. *Three Sonatas for the Piano-Forte or Harpsichord, with Accompaniments for a Violin and Violoncello.* Composed by Joseph Haydn. Opera 58. Price 8s. Longman and Broderip.

THESE sonatas are brilliant and striking in their style, and replete with that richness and novelty which has so long distinguished the compositions of their great author, while their accompaniments by a happiness of contrivance, still add to the native beauty of the work. The first sonata (in *E flat major*) opens with a movement of four crotchets in a bar, the subject of which is simple and beautiful; and concludes with a minuet in $\frac{3}{4}$, somewhat more artificial in its construction, but equally excellent and attractive. The second piece commences with
a charm-

a charming movement in *common time*, and in the *minor of E*, leading us to an elegant *andante* $\frac{6}{8}$, in the original *key, major*, from whence we pass to a *finale* in $\frac{2}{4}$ *presto*, whose subject and style is new and agreeable, and only leaves the complaint of tediousness from its excessive length, occupying by itself more than six pages. The third sonata is in the *key of C minor*, and begins with a movement in $\frac{3}{4}$, which alternately varies into, and concludes in the original *major*. The concluding movement is in $\frac{3}{4}$ *allegro spiritoso*, and opens with a bold and animated thought, which is pursued and sustained with uncommon effect and success. We cannot therefore dismiss this article, without strongly recommending it to the attention of harpsichord performers, whether proficient, or those who are in need of improvement.

ART. LXVII. *A second Collection of Songs, sung by Mr. Inledon, Mr. Darley, Mrs. Martyr, Miss Poole, and Miss Leary, at Vauxhall Gardens. Composed by Mr. Hook. Price 3s. Preston and Son.*

THIS second collection of Vauxhall songs, though not of first-rate merit, contains specimens both of fancy and judgment, and bears witness that Mr. Hook, so much as he composes, has not yet exhausted his invention, or abated his spirit. The first air, 'The fable clad curtains undrawn,' written by Mr. Gay, and sung by Mr. Inledon, is a hunting strain, and possesses a good deal of characteristical animation. The succeeding song, 'I'd rather be excus'd,' written by Mrs. Rowton, and sung by Mrs. Martyr, we cannot speak of so favourably; it wants air and novelty. 'I'll be the 'squire's bride,' sung by Miss Leary, is a pleasing little ballad, and somewhat new in its style and construction. 'I never can believe it,' sung by Miss Poole, is smooth and easy in its melody, but by no means strikingly good. 'I ken he loos me weel,' sung by Mrs. Martyr, is an agreeable Scotch air, and not without its national character: the bag-pipe bass, in the symphonies, we approve as of good effect. 'The union of Bacchus and Venus,' written by Mr. Rickman, and sung by Mr. Darley, contains spirit, but is deficient in novelty even to a degree of common-place. 'Indeed 'tis much too soon,' written by Peter Pindar, and sung by Mrs. Martyr, is pleasant in its air, and well adapted to the words. 'My little flutt'ring heart,' written by Mr. Stephens, and sung by Miss Poole, is an air of somewhat an higher description than any of the former; and as more is aimed at in its composition, so more is attained: the subject is easy and pleasing, and the style of the whole regular and good, it forms an excellent orchestra song. With this air the collection (containing eight songs) is concluded; and for this air we should not grudge the price of the whole set.

ART.

ART. LXVIII. *Six easy Quartettos, for two Violins, Flute, and Bass.* Composed by F. Schwindle. Pr. 7s. 6d. Goulding.

THESE quartettos are, in general, composed in a smooth and familiar style; are short, and so easy, as to be perfectly calculated for the improvement of young performers, while it is also just to observe, that proficient may find in them much source of entertainment. The first is in D major, and comprises three movements, which, from their contrast, succeed each other with very good effect. The second piece is in G, with three movements of the same general description as those of the first. With the third quartetto we are particularly pleased: the subject of the first movement is strikingly good, and its style well sustained, while the succeeding *adagio* brings with it great sweetness of relief, and is followed with forcible effect by the concluding movement. The fourth piece, though by no means of equal merit, is very good; and the fifth and sixth also possess much claim to praise: considered generally, this little publication is respectable, and justifies our recommending it to the notice of all lovers of good concert music.

ART. LXIX. *A select Set of Airs for the Harpsichord or Piano-Forte, arranged in a progressive Order for the Use of Beginners.* Composed and compiled by J. Relfe. Pr. 4s. Goulding.

THESE lessons, amounting in number to twenty-four, are selected with taste, and arranged with much judgment. The original airs, though necessarily trifling, do credit to Mr. Relfe as a composer, and evince him a master well qualified in the useful art of instruction. These lessons we will venture to say, practised by the pupil in the order they here stand, will greatly facilitate the endeavours of those tutors who shall use them.

ART. LXX. *The Nut-brown Maid.* By Matthew Prior. Set to Music by John Moulds. Pr. 10s. 6d. Goulding.

THIS beautiful poem, which owes its modern dress to Prior, is, we must take notice, but little adapted to musical expression; nor did the poet ever design it for that purpose. This objection, however, goes no farther than to disapprove Mr. Moulds's choice in its selection, not to censure his performance of the task he chose. Much of the music is confessedly compiled; and the names of the several authors whose music is made use of, accompany their respective contributions: amongst which is the overture composed by Mr. Carter, and which possesses a degree of merit very reputable to that composer. The four first airs are composed by Mr. Moulds, and contain many agreeable and expressive passages: the fourth, 'A shepherd now along the plain,' is in particular marked with a pleasing and natural succession of ideas, forming an attractive
air.

air. The fifth air, 'South of a castle in a verdant glade,' is compiled from Carolan; and suits the words to which it is here attached. The following four, 'Sincere, O tell me, hast thou felt a pain;' 'Let prudence yet obstruct thy vent'rous way;' 'But canst thou wield the sword;' and 'O, shall not love, divinest pow'r, inspire,' are Mr. Moulds's; and though they are not without objectionable passages, exhibit fancy and some degree of judgment. The succeeding airs, 'Thy rise of fortune did I only read,' and 'Vainly thou tell'st me,' are selected from Reeve, and though by no means excellent, are, in their style, rather above mediocrity. 'O grief of heart!' (the next air) is by Mr. Moulds, but will not allow us the pleasure of approving. The melody is ill constructed, and as badly accompanied by its bass. This is succeeded by an air taken from Shields, in which we find a spirit and vigour of style so suited to the words given to it, as to do much credit to Mr. Moulds's judgment in its selection. 'Are there not poisons, racks and flames,' is set by Moulds, and contains some pleasing ideas, as does also the succeeding melody, 'Vainly thou talk'st of loving me alone.' The following air, 'Are we in life through one great error led,' is taken from Boccherini, and is pleasingly expressive of the sense of the words. The remainder of the work, which consists of two solos and a duet, is, as we conceive, by Mr. Moulds: the subject of the first solo, which also forms the duet, or conclusion, is agreeable and novel. The under part in the latter might, perhaps, have been managed with more address; the general effect is, however, very good; and the performance, taken altogether, is a production of much merit.

ART. LXXI. *The Storm, introduced in the Ombres Chinoise, adapted to the Harpsichord or Piano-Forte.* By Sig. Gior-dani. Pr. 2s. Longman and Broderip.

THIS piece is in D major, and comprizes three movements, all of which are well contrasted; and by their great variety, and the general justness of conception exhibited in them, strongly convey the idea of a tempest. As here altered, and adapted for the use of *harpsichord* performers, we also find it a very good lesson for such *practitioners*, and recommend it as an improving exercise.

ART. LXXII. *The favourite Overture to the Lady of the Manor, in thirteen Parts, as performed at the Theatre-Royal, Covent Garden, and Vauxhall-Gardens.* Composed by James Hook. Pr. 2s. 6d. S. A. and P. Thompson.

THIS overture, as here published in separate *parts*, we have examined with much pleasure. The powers of the several instruments employed in it are well consulted, and the effect of the

the whole rendered particularly pleasing. The music may be said to be written rather in an agreeable than a striking style; chiefly consisting of smooth and easy passages, that run into each other with much simplicity and nature, but that are more engaging than forcible. The overture is in D major; consists of three movements; the first in common-time of four crotchets in a bar, *allegro con spirito*; the second, $\frac{3}{4}$, *largo e sempre*; and the third, $\frac{6}{8}$, *allegretto*: and the instruments for which it is composed are a *violino primo*, *violino secondo*, *flauto primo*, *flauto secondo*, *viola*, *tromba primo*, *tromba secondo*, *corno primo*, *corno secondo*, *tympany*, *fagotti primo e secondo*, and *basso*.

ART. LXXIII. *A favourite Air, with Variations.* Composed by T. Pleyel. Adapted for the Harpsichord or Piano-Forte. Performed at the Pantheon. Pr. 1s. P. Hawthorn.

THIS little air of Pleyel's, which possesses much expression and elegance of style, is in its present form an excellent lesson for the instruments it is here adapted to. The simplicity of the theme, when performed with that delicacy of touch which it requires, gains powerfully on the sensations; and by the aid of its excellent variations, is rendered particularly charming and attractive.

ART. LXXIV. *Let Apollo strike the Lyre, a favourite pastoral Ballad, sung by Madam Florenza, at the Spa-Gardens, Bermondsey.* Composed by T. Blewet. Goulding.

OF this little production we cannot speak in terms of high commendation. Some ideas it certainly possesses that are pleasing, though by no means novel; and one passage introduced and repeated in the symphonies, is particularly agreeable and characteristic; but on the whole, the composition is sterile of thought, ill put together, and of too meagre an effect to do credit to its author.

ART. LXXV. *A Duet for two Performers on one Piano-Forte or Harpsichord.* By A. Moyart. Pr. 2s. Andrews.

THIS is a pleasing, familiar composition, and the parts are so adjusted as to move together with very good effect. It comprises three movements; the first in common-time of four crotchets in a bar, the second a *minuetto* $\frac{3}{4}$ with a *trio*, and the third a *rondo* $\frac{2}{4}$ *allegretto*. In the first movement we discover a pleasing train of ideas, well connected, and somewhat novel; the *minuetto* is also conceived with taste and ingenuity, while the *rondo*, or concluding movement, possesses a spirited subject, successfully relieved by its several digressions. This piece, we apprehend, by the ease of its style, not to be designed for proficients on the piano-forte or harpsichord, but for the use of practitioners, for whose improvement it certainly is well calculated, and will be found by them as pleasing as it is profitable.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF INSCRIPTIONS AND BELLES LETTRES AT PARIS.

March 6. M. de Villedeuil, secretary of state, was elected honorary member, in the room of the late M. D'Ormesson, first president of the parliament of Paris.

13. M. Michaelis, professor at Gottingen, was chosen a foreign member, in the place of M. Bartoli.

24. The place of ordinary member, vacated by the death of Abbé Brotier, was conferred on M. Levesque.

April 24. M. Dacier, perpetual secretary, announced, that the question on the effects of ostracism and petalism on the Grecian republics (see our Review, Vol. I. p. 106), was put off to Easter, 1791; and that the prize, which was of 400 liv. (16l. 13s. 4d.), would be doubled.

The prize for the comparison of Strabo and Ptolemy (see as above, p. 107, N° 1), was adjudged to M. Gosselin: that for the question on the commerce of France (ib. N° 2) to M. Clicquot de Blervache: and that relative to judiciary forms in criminal cases (ib. N° 3) was divided betwixt M. Legrand de Saleu and M. Bernardi; 800 liv. (33l. 6s. 8d.) to the former, and 400 liv. (16l. 13s. 4d.) to the latter.

M. Dacier then read an account of the life and writings of the late M. de Nicolay, academician; and an historical eulogium on M. de Rochefort, academical pensioner. The meeting concluded with the readings of various papers in the following order. 1. On the States General, by M. Gautier de Sibert. 2. On the taxes laid on the Gauls, from Cæsar to Clovis, by M. de Pastoret. This was connected with the paper he read at the last general meeting (see our Review, Vol. III. p. 370.) 3. An attempt to prove, that the prodigious duration given to the world, and to its different ages, by the Chaldeans and Indians, is fictitious; and that the great catastrophes, which were supposed to terminate those ages, either by a conflagration or general deluge, are equally void of truth, by M. Dupuis. 4. Analysis of Aristotle's principles of government, by M. Bitaubé.

The subject for the prize, a gold medal of 500 liv. (20l. 16s. 8d.), to be adjudged at Martinmas, 1790, is: *To examine the chronology of the ancients, particularly of the History of Herodotus, the Parian Chronicle, the History of Diodorus Siculus, the Chronicle of Eusebius, and the Chronography of Georgius Syncellus; also to determine the character of each of those works, compared with the others, and considered with respect to the age in which it appeared, and to the historical knowledge which their authors might have been able to procure from records of any kind or tradition.* The papers must be sent before the 1st of July.

ART. II. ROYAL ACADEMY OF SURGERY AT PARIS.

April 23. The meeting was opened by M. Louis, perpetual secretary, who announced the following distribution of prizes. The first, a gold

a gold medal of 500 liv. (20l. 16s. 8d.), was obtained by M. Defgranges, member of the royal college of surgery at Lyons. That of 300 liv. (12l. 10s.), founded by M. Vermond, for improving the obstetric art, by M. Maussion, chief surgeon of the Hotel-dieu at Orleans. That of emulation, a gold medal of 200 liv. (8l. 6s. 8d.), by M. Currerier, chief surgeon to the hospital of Bicêtre. And five medals, of 100 liv. (4l. 3s. 4d.) each, to MM. Mangé, professor of midwifery at Rennes; Mirault, chief surgeon to the Hotel-dieu at Angers; Yfabeau, lieutenant to the king's first surgeon at Gien; Bonet, surgeon at Nerac; and Denys, surgeon-major to the civil and military hospital at Commercy. Then followed a dissertation on the nyctalopia, by M. Arruchart. M. Louis read an account of the cure of a girl of 34, whose tongue had been of an immoderate length from the birth, it reaching out of the mouth as far as the point of the chin: and M. Colon de la Motte an essay on the good effects of a preparation of opium in very painful and inveterate ulcers. M. Laverjat gave a new case in proof of the advantages of his method of practising the Cæsarean operation: and M. Pelletan one of bronchotomy, which he performed with success on a child of two years old, who had a bone stuck in the trachea. The meeting was terminated by a curious case, and the exhibition of a skeleton of a man of 54, between almost all whose bones anastomoses had taken place, since the age of 25, in consequence of an inflammatory rheumatic gout. It was sent by M. Larrey, chief surgeon of the general hospital at Toulouse.

The prize subject for the year 1790 we have already given (see our Review, Vol. I. p. 489, N^o 2.): that for 1791 is: *To determine the materials and form proper for cauterising instruments, known by the name of actual cauteries; to lay down rules and cautions for using them, with respect to the different parts to which they may be applied; and to point out in what cases their application may be deemed necessary or beneficial.* The papers must be sent before the 1st of January, in each year.

ART. III. ROYAL ACADEMY OF SCIENCES, ARTS, AND BELLES
LETTRES, AT ORLEANS.

March 4. None of the papers sent on the subject of the composition of water (see our Review, Vol. I. p. 110.) were satisfactory: one indeed, written in Latin, with the motto *experientia duce raro fallimur*, merits praise; but the author endeavours to support his theory more by reasoning, than by facts furnished by new experiments: nor has he perceived, that the results of the *known* experiments which he cites, disagree with those published by the philosophers, whose opinions he adopts. The question is therefore again proposed, with the triple prize of 1200 liv. (50l.), for the year 1790. The academy will admit no theory unless it be founded on accurate and direct experiments: the candidates, therefore, are requested fully to describe the apparatus and phenomena of their experiments, and to analyse all their products.

No paper having been sent on the question relative to the arts and commerce of Orleans (see as above), it is withdrawn, and the following proposed for the prize of 400 liv. (16l. 13s. 4d.): *To determine the origin of the dikes along the banks of the Loire: their utility, in the double view of preserving the neighbouring lands, and of aiding navigation;*

pointing out, as far as possible, the progressive and local order of their construction, as well as the several regulations that have been made respecting them from Charlemagne to the present day: and to lay down methods of rendering the navigation of that river more free, by the removal of shoals. This also is for the year 1790.

ART. IV. ACADEMY OF SCIENCES AT PRAGUE.

The academy has caused a beautiful marble monument to be erected to the memory of M. John Tessaneck, one of its members, who died last year. On it is the following inscription:

Joannes Tessaneck,
Bohemus Brundusienfis,
Magni Newtoni commentator:
Annos natus LX obiit, X id Jun.
M.DCC.LXXXVIII.
Optimi sodalis cineres,
Hoc lapide condidit,
Soc. Scient. Bohem.

His life, written by M. Sternrad, is just published in the Memoirs of the Academy, in which were several excellent papers; as, An Essay on Evaporation of different Substances *in vacuo*, by M. Gruber: Physico-æconomical Topography of the County of Radnits, and the Lordship of Radowa, by Joachim, Count of Sternberg: Observations on the severe Winter of 1788-9, by Dr. Magde Telltsch, &c.

ART. V. ACADEMY OF SCIENCES AT MUNICH.

March 18. The philosophical prize was adjudged to M. Placidus Heinrich, of the Benedictine convent of Emmeram at Ratisbon, professor of philosophy and mathematics in that city: another essay, by Benedict Arbuthnot, abbot of the Scottish convent of St. James at the same place, was rewarded with a gold medal.

The historical question for 1790 is, *Were those Bavarian states, who are at present immediate vassals of the emperor, formerly vassals of Bavaria as well as of the empire? Supposing this to have been the case, when and how came they to be immediate vassals of the emperor?*

The philosophical question for 1791 is, *What are the most certain, and least expensive, means of confining the rivers of Bavaria within their banks, so as to prevent the inundations to which that country is subject?*

The prizes are gold medals of 50 duc. (19l. 12s.). The papers may be written in German, Latin, or French. They must be sent, before the 1st of January in each year, to M. Kennedy, counsellor to his electoral highness, and secretary to the academy.

ART. VI. ACADEMICAL AND PATRIOTIC SOCIETY OF VALENCE IN DAUPHINY.

March 27. The two prizes for mechanic arts were bestowed on M. Vinet, shoemaker; and M. Rivoire, cartwright: masonry and dying are those proposed for the next year. M. Rozieres, vice secretary, then gave an account of all the papers presented by the members of the society, and read at their meetings in the course of the year: they were as follows: 1. Experiments on the propagation of sound, and of the voice, in tubes reaching to a great distance, being a new mode of establishing a very speedy correspondence between remote places, by Dom. Gauthey. 2. Discovery of a method of procuring exact copies

pies of medals of all kinds, by the same. 3. On the best form for vessels for carrying water, by Abbé de Saint Pierre. 4. On the means of destroying wild oats; and 5. On preventing the diminution of wood in Dauphiny, by the Chevalier de Rostaing de la Bretonniere. 6. On the advantages arising from academies in improving arts and sciences, by M. D'Aumont, M. D. 7. On the music of the ancients, by M. Tardy de Beaumont. 8. On the culture of maizes by M. Renaud-la-Gardette. 9. On the air, by Abbé Robert. 10. On the French profody, by M. de la Coche. 11. Tribute to friendship, by Abbé Gailloud. 12. Familiar instructions on the utility of bathing in summer, by M. Morel, M. and P. D. 13. Various essays, practical and theoretical, on the mathematics, fortification, and the construction of carriages for ordnance, by M. de la Grange. 14. Extracts from the works of several ancient and modern philosophers, who attribute earthquakes principally to the electric fluid, with notes, by M. de Rozieres. 15. On putting an end to begging in Valence, by M. A. de Germane. This obtained a prize in 1788 (see our Review, Vol. II. p. 587.). 16. Several chirurgical dissertations, by M. des Granges. 17. Various political and æconomical essays, by M. Mounico. 18. Scheme for a loan, by M. Pernety. 19. On a part of the history of France, by Dom. Grappin. 20. Speech made at a meeting of the parliament of Dauphiny, by M. Savoye de Rollin. 21. On the origin of old French sayings and proverbs, by Abbé de Saint Pierre. 22. Observations on the valley of Drom in Bresse; and 23. on some bones of a blue colour found near Bourg-en-Bresse, by M. Riboud. 24. Regulations for the approaching states-general; and 25. Historical eulogium of Abbé Grandidier, by Dom. Grappin. 26. On the necessity of uniting the three orders in the national assemblies, by M. ———. 27. On the states-general of France, by M. Mounico. 28. On the keeping highways in order, by Baron de Naillac. M. N. recommends the introduction of toll-gates, as practised in England, Holland, and great part of Germany. 29. On the public law of France relative to the national assemblies, by M. Chaix-DeLoche. 30. On dew, by P. Pajet. 31. On the means of obtaining finer wheat than what is produced by the common mode of cultivation, by the Chevalier de Rostaing. 32. On the two following questions: what branches of knowledge are useful to the people? and what are they capable of being taught? by D. Gauthey.

T H E O L O G Y.

ART. VII. *Paris.* We have before us a prospectus of a superb edition of the bible, in French, about to be published by M. Defer de Maisonneuve. It is to be printed by Didot jun. and ornamented with three hundred plates, designed by M. Marillier, and engraved by the best artists, under the direction of M. Ponce, engraver to the Count D'Artois. It will be published in twenty-five numbers, each containing 12 plates, price, sewed, in large 8vo. 12 liv. (10s.): making in the whole 12 vols. There will be 200 copies printed in large 4to. at 24 liv. (11.) each number: and 25 copies on large 4to. vellum paper, at 36 liv. (11. 10s.).

ART. VIII. *Dresden and Leipzig.* *Einige Nebenarbeiten zur theologischen Literatur, &c.* Occasional Essays on theological Literature and

and Religion: by J. A. Cramer, Vicechancellor of the University of Kiel. Vol. II. 8vo. 182 p. Price 10 g. (1s. 6d.) 1787.

This volume contains six important dissertations. The first, on men's notions of religion, meant as an answer to D. Doderlein's "Doctrines of the Christian Religion," *Christlichen Religionsunterricht*. 2d, On the longevity of man before the flood. The 3d is only an attempt to rescue from oblivion a passage in Camero's *Myrothecium Evangelicum*, favouring the author's interpretation of the word *λογος*, John 1. 1. a messenger. 4th. Remarks on Semler's paraphrase of, and notes on, the 1st chapter of John. 5th, On the question, whether we lost any thing in Adam. This in answer to D. Junge, who denies the possibility of the propagation of an original intentional disposition of man's nature. 6th, Whether the Mosaic account of the creation of man, his original state, and fall, be a true history, or a moral fiction, considered.

Jen. Allg. Lit. Zeitung.

M E D I C I N E.

ART. IX. *Paris.* The temperature of the month of April was perfectly wet and cold, though less so in the latter part than in the former: hence vegetation was very languid and tardy.

The natural consequences of this constitution of the air were intermittents: these had, as in the preceding month, the appearance of autumnal ones: for the most part they were accompanied with a yellowness, and very often a puffing up of the skin, were subject to change their type, and to frequent relapses. Emetics did not lessen the violence of the fits; whilst purgatives, united with the bark, seemed to exasperate them, and change their type; so that from tertians they became quartans or double tertians. Bitter diluents, united with cresses, camomile flowers, neutral salts, and frequently simple oxymel, and persevered in for some time, appeared to be the most efficacious remedies. Those which appeared towards the end of the month were less obstinate, but required the use of the bark. Bilious fevers and bastard peripneumony continued prevalent, having the same appearances as in the month of March: their progress was tardy, and their cure the same. Catarrhs were very common, and many old people sunk under them. Erysipelatous diseases and ophthalmies were not uncommon: the latter were particularly obstinate. Rheumatisms were neither less frequent, nor less inflammatory, than in the preceding month. They who were subject to chronic diseases, as gout, rheumatism, piles, tetters, &c. were much afflicted by them. The small-pox was more rare, and not less benignant than in the foregoing month: but the whooping-cough was very prevalent and obstinate. In many cases it was inflammatory, and required repeated bleeding, without being attended with any ill consequences. Malignant, or rather *serous* fevers, continued to rage: several died of them from the ninth to the fourteenth day. Amongst these, and some of the bastard peripneumonies, a peculiar train of symptoms made their appearance. The attack was announced by faintings, and an alarming prostration of strength: these were removed by blistering freely in several places, and then the character of the disease manifested itself. The usual symptoms of it were accompanied with convulsive motions of the limbs. The hiccup, which attended it through every stage, as an essential

essential symptom, did not terminate but with the disease. From the ninth to the eleventh came on a retention of urine, which in some disappeared after the administration of the first purgatives, in others, not till a perfect convalescence took place: in the latter it was necessary to restore the tone of the bladder by injections. Laxatives could not be ventured on till very late: at soonest towards the eighteenth day, but generally not till after the twenty-first, which was constantly attended with an aggravation of symptoms. The evacuations were copious, and of a dissolved bile, resembling the froth of beer: four or five purgatives were sufficient: after these the blisters showed a disposition to heal. The convalescence, though long, was regular in its progress, and, during it, asses milk was of great service.

Journ. de Médecine.

ART. X. Vienna. *Maximiliani Stoll Prælectiones in diversos Morbos chronicos, &c.* M. Stoll's Lectures on various chronic Diseases: published since the Death of the Author, with a Preface, by J. Eyerel. 8vo. 425 p. Price 1 fl. 45 gr. (4s.) 1788
Stoll Vorlesungen über einige langwierige Krankheiten, &c. The same, in German. Same price.

Every legacy from this celebrated teacher in the Vienna school must be valuable to us, and M. E. therefore deserves the thanks of the public for this present. We confess, however, that all the posthumous tracts of Prof. S. are not equally important, and some of them appear to want his last touches. The 1st chapter of this collection treats on the scurvy. M. S. considers the root of madder as extremely antiseptic: from experiments made out of the body, it resists putrefaction more than the Peruvian bark, as do also sabine and calamus aromaticus. 2. On the rickets. Premature genius in ricketty children shows itself only when the bones of the head are not much affected by the disease, and it exerts itself principally on those of other parts: where the case is reversed they are always stupid and drowsy. The cases of young people, who towards the age of puberty grow rapidly, become weak and thin, with florid complexions, and propensity to catching cold, spitting blood, and the too readily supervening consumption, frequently seem to be the tardy development of a ricketty disposition. M. S. relates whole families in whom such a disposition showed itself, and was propagated to their latest descendants. Those who are ricketty, if inoculated, have the small-pox lightly: the same thing occurs if they take the disease naturally. Probably the laxity and little irritability of their fibres, and the cacochymy of the fluids connected with the disease, are their protection; they being less liable than others to strong reaction, and consequent inclination to putridity. After the small-pox too they frequently become more healthy than before, the stimulus of the variolous virus exciting the solids to stronger action; thus attenuating the tough slimy juices, and opening many obstructions. The professor is also of opinion, that the rickets are sometimes epidemic, and that seasons and epidemic constitutions have great influence on this disease. It does not originate from the venereal disease; though mercurials have been found serviceable, but merely as deobstruents. Acids dispose to the disease, but do not produce it of themselves. Hitherto no specific remedy has been discovered for it; nor dare we admit a specific virus. Though Glisson

was the first who well described the disease, it is very ancient: we even find traces of it in Homer. 3. On scrophula. After the remedies usually recommended, M. S. mentions the extract of the *lactuca virofa*. 4. On dropsy. M. S. has seen this disease ensue in the course of a few hours, from a draught of cold liquor taken when very hot. He observes, that where there is fever, or obstinate obstructions, squills are prejudicial, but the *oxymel calchici* of great service; he recommends, as a powerful diuretic, vinegar of squills saturated with fixed or volatile alkali. The *lactuca virofa* is an excellent deobstruent, but not diuretic. Mercurial frictions on the region of the liver frequently dissolve obstructions of it, and remove dropsies thence proceeding. M. S. has observed an inflammatory dropsy, which he removed by antiphlogistic and emollient remedies: it most frequently occurs in plethoric country girls, after a sudden suppression of the menses. 5. On the venereal disease. This, in the author's opinion, differs not from gonorrhœa: the same poison produces in one the latter, in another chancres, in a third confirmed pox. Quicksilver is the only remedy: others are serviceable only when united with it; or when it has been before used, but, lying inert, is by them called into action. 6. On spasmodic diseases. M. S. has described a spasm of the lower jaw, by which its teeth were forced over those of the upper one. He once noticed it in consequence of a sudden driving back of the swelling in anasarca. He has observed a swelling of the tongue from the colica pictonum. In this chapter M. S. enters into a full examination of the several medicines which have been recommended as antispasmodics. The bark is useful in gout, and wherever great irritability is united with debility: mistletoe where there is acrimony with debility: henbane resembles opium, but is preferable in not producing costiveness, and being a powerful deobstruent: valerian is deobstruent and antispasmodic, but not without being also a stimulus: ipecacuanha excels all other antispasmodics in hypochondriasis, hysteria, and spasmodic asthma: its efficacy against dysentery is remarked by the bye, as probably a consequence of its antispasmodic properties: emetic tartar in small doses has indeed the same effects, but ipecacuanha seems preferable: flowers of zink act by their absorbing, obtunding, and gently bracing qualities: quicksilver sometimes displays antispasmodic powers, but in what manner M. S. does not profess to know. 7. On diseases of children. M. S. approves gentle rocking, and moderate swathing infants, and observes, that cold bathing is fit only for strong children in summer; washing and rubbing them in cold water, to which they should be gradually inured, is much safer. In weak ruptured children the indiscriminate use of a truss is frequently injurious. Leeches are very serviceable in cutting teeth. Many excellent remarks are also made on various diseases to which children are subject. 8. On the hooping-cough. It is not a new disease, but was not well distinguished formerly. It is not infectious, but epidemic. It may occur more than once in the same subject. Its course is not periodical. 9. On the duty of a physician. 10. On some diseases of the head, head-ach, vertigo, apoplexy, palsy, diseases of the eyes, and tooth-ach.

This book needs not our recommendation, as it is already, no doubt, in the hands of every practitioner: *Jen. Allg. Lit. Zeitung.*

ART.

ART. XI. Augsb. *M. Stoll Abhandlung von der praktischen Arzneymittellehre, &c.* Stoll's Treatise on pharmaceutical Remedies, a posthumous Work, translated from the Latin, with Notes: by J. G. Effsch. 8vo. 222 p. Price 10 g. (1s. 6d.) 1788.

This work, which is more properly an introduction to the art of prescribing, is not wholly unworthy its celebrated author, but is far from being one of his best performances. It has the appearance of having been written for his own private use, when he began to practise, and the greater part of the formulæ and precepts are taken from other authors. The notes show, that M. E. was not qualified for the task he undertook.

Jen. Allg. Lit. Zeitung.

C H E M I S T R Y.

ART. XII. Paris. *M. de Fourcroy* has published a third edition of his "Elements of Chemistry, &c." with considerable additions, making now five volumes. The additions have been excerpted by M. Adet, and published in a separate volume, for the benefit of those who had purchased the second edition.

ART. XIII. Berlin. *Untersuchen der Hypothese von der Verwandlung der mineralischen Körper in einander, &c.* Examination of the Hypothesis of the mutual Conversion of mineral Bodies into each other, translated from the Memoirs of the Royal Academy of Sciences at Petersburg: by M. Ferber, President of the Council of Mines to the King of Prussia; with Remarks by the Physical Society at Berlin. 8vo. 72 p. Price 5 gr. (9d.) 1788.

An ingenious refutation of an erroneous hypothesis, founded on inaccurate chemical experiments.

Jen. Allg. Lit. Zeitung.

A L C H E M Y.

ART. XIV. Jena. *Herrmann Friedrich Teichmeyer, M. Prof. Erlangerungen einiger Verse, Welche in des Basilii Valentini Schriften vorkommen, &c.* Explanation of some Verses in the Writings of Basil Valentine, by H. F. Teichmeyer, translated from the Latin, with Remarks, by G. F. C. Fuchs. 8vo. 158 p. 1788.

Professor T. took the pains to examine the obscure writings of the alchemists, with a particular view to explain the names given by them to the various minerals which they employed in their search after the philosopher's stone. He has here treated on vitriol, quicksilver, antimony, iron, and sal ammoniac, with the opinions of adepts on those substances, and the names by which they have distinguished them. To those who delight in the writings of alchemists, this book will be an acceptable present.

Jen. Allg. Lit. Zeitung.

NATURAL KNOWLEDGE.

ART. XV. Dr. James Anderson at Madras, has published in that country, a collection of letters, by himself and others, on the subject of the culture of the cochineal insect on the Coromandel coast, and the territories of Bengal. He thought, at first, he had discovered the true cochineal insect on plants that are natives of that country. But upon a careful examination, it appeared, that although this was a true insect of the *coccus* tribe, it differed in several respects

from the real cochineal, and that in particular, it could not be made to yield the true scarlet dye to woollen stuffs, by the common process of dying. In prosecuting these enquiries, he also discovered a great many other varieties of this class of insects, no less than *eight* in all, in the peninsula of India, that were supported upon a great diversity of plants; of which the following is a short enumeration.

1. The *Coccus Chlocorn*, or *Kermes Choromandelenfis*, is found on the *Aira Indica*.
2. The *Coccus Oogenes*, on the *Phyllanthus Emblica*, *Euphorbia Hirta*, *Menispermum Cordifolium*, and *Hibiscus Populneus*.
3. The *Coccus Irickoles*, on the *Psidium Guajava*, *Annona Squamosa*, *Solanum Lycopersicum*, *Hibiscus Rosa Sinensis*, and *Phaseoli*.
4. The *Coccus Erion*, on the *Robinia Mitis*, *Hibiscus Rosa Sinensis*, *Ficus Indica*, *Erythrina Corolladendron*, *Cocos Nucifera*, and *Myrtus Zeylanicus*.
5. The *Coccus Microgenes*, on the *Vitis Vinifera*, and *Galega Prostrata*.
6. The *Coccus Koles*, on the *Solanum Melongena*.
7. The *Coccus Diacopeis*, on the *Citrus Sinensis*.
8. The *Coccus Narcodes*, on the *Wedier*.

But though several of these insects promise to afford useful dyes, yet none of them nearly equal that of the true cochineal in brightness; and although the most diligent search was made through all the British provinces in India, not a single plant of the *Cactus Cochinitifer* (the *Opuntia*, *Spinulis Obtusis*—the *Nopal* of Mexico) could there be found; nor a single individual of the true cochineal insect. At length, however, from the persevering industry of Dr. A. and the spirited exertions of those whose assistance he claimed, he obtained, first from *China*, a few plants of the true *Opuntia*; and afterwards, from the Cape of Good Hope, by the way of Manilla, several plants of the Mexican *Nopal*, which he found to be the same plant, and in no respect different from two plants of the true cochineal opuntia, sent by the care of Sir Joseph Banks, from the king's gardens at Kew. These, with some others obtained by other means, Dr. A. cultivated in his own garden near Madras, and found them to prosper abundantly. From this success, and on account of the favourableness of the climate in India, the surprising cheapness of labour there, and the habitual industry of the natives, it appeared to the directors of the Hon. East-India Company, that the culture of cochineal might be easily introduced into the British dominions in India, under the direction of one so able and so zealous as Dr. A. Accordingly, in consequence of orders for that purpose, from the directors here, Sir Archibald Campbell, before he left Madras, marked out and begun to inclose a spot of ground proper for a *nopalery*, and appointed a superintendant under the inspection of Dr. A. with a reasonable salary, and the necessary assistants for establishing a nursery of *opuntia* or *nopal* plants, to be distributed in time to the natives, and to take care of the live insects which are to be sent under the direction of Sir Joseph Banks, to feed upon these plants. Thus it appears, there is good reason to expect, that in a few years this valuable drug will be obtained much cheaper from India than it can be from the Spanish settlements, as labour of women in India, does not exceed a penny or three half-pence a day at most, which is less than a tenth part of what it costs in Mexico, and

consequently that branch of commerce will fall into our hands. A branch of commerce highly deserving notice, as the annual imports of that article into Europe at present, exceed in value the amount of three hundred thousand pounds.

ART. XVI. By the attention of the same Dr. A. seeds of the *Oldenlandia Umbellata*, from the roots of which plant is extracted that fine permanent red dye for cotton, which has long been remarked on India goods, are probably now on their way, to be sent to our West-India settlements, to try if it can be reared there with profit. But as it seems probable it may be reared cheaper in India than there, and as the root is of great value, selling sometimes at Madras as high as a guinea a pound, Dr. A. is also to send some prepared roots, to try if the dye from it can be extracted in Britain; if this can be done, a trade in that article also may be established from India directly, to the great benefit of our cotton manufactures.

Still farther to promote that valuable branch of manufacture, which though at present in some measure at a stand, promises soon to revive again, and continue to be a staple article in Britain. We have also authority to inform the public, that a parcel of the seeds of the *finest* India cotton plant were lately sent by Dr. A. along with other useful seeds*, to the care of a public-spirited society, some time ago instituted

* These seeds, for the information of our West-India readers, we mention below.

Nymphia. The Egyptian bean, or great water lilly. The root of this plant is a most valuable esculent. Grows in water.

Phaseolus Bengalensis. Kidney bean. This bean is remarkably prolific, and affords a valuable bean for food to man.

Cynosurus corocanus, *Panicum*, *Millium*, *Zizania*. Grass seeds. Food for poultry, and fodder for cattle.

TREE SEEDS.

Tectonia. The timber is elastic, strong, and durable; resists the worm; and is superior to any other timber for ship building and beams for houses.

Erythrina Corollodendron is so light, rafts are made of it, as well as many kinds of toys.

Mimosa Odoratissima. Fit timber for carriages of burthen, such as carts, &c.

Thespiea Populnea. Light smooth grained timber, and strong enough for wheel carriages.

Casalpina Sappan. Logwood for dying.

Mimosa Nilotica. Yields gum arabic, and bark for tanning leather. The seed pods equal galls for ink.

Mimosa Cinerea. The inspissated juice of this tree is called terra japonica.

Mimosa Madraspatensis. Hedge mimosa.

Robinia Mitis.

Robinia Grandiflora. The leaves are boiled, and eaten as greens.

Annona Squamea. Custard apple.

Cashu Nut.

Tamarindus. The tamarind tree. Grows wild among rocks.

Gossypium. Cotton of the finest grain.

Indigo

tuted at St. Helena, for improving that island, where they will, no doubt, be properly attended to, whence fresh seeds of it may be easily transported to our West-India settlements; and thus we may be enabled to vie with the natives of Bengal, in their finest cotton manufactures. It seems truly amazing, that our West-India planters should have been so long in adopting this obvious improvement.

These are a few of the benefits this country is likely to derive from the truly patriotic exertions of a gentleman, whose name is revered in India, though it has been as yet but too little known in Europe.

POLITICAL OECONOMY.

ART. XVII. Gottingen. *Staatssanzeigen, &c.* Political Pieces, collected and published by Aug. L. Schlozer. Vol. XI. Large 8vo, 512 p. 1787. Vol. XII. 512 p. 1788.

This valuable work again offers the public a considerable number of instructive pieces, on various branches of general politics, and the history of the present times.

Relative to *France* are, on the *gabelle* (tax on salt). In this are shown the progressive steps of that 'infernal tax.'—On the suppression of embargoes on corn.—On the provincial assemblies.—On the assemblies of the notables. The memorable occurrences of the present day, and the state of the French finances, appear here in a different light, from what they do in the public papers.—On the extent and value of the country.—On the national debt, &c.

Holland. On the late disturbances, with remarks on several publications on the subject.—The revenues of the hereditary stadtholder, &c.

Germany. On the cultivation and spinning of flax, and manufacturing linen in Hesse.—On brandy, particularly in the same landgraviate.—Population of the republic of Dortmund. It contains 5600 souls, in a space of about twelve English miles square.—Jesuits in Saxony. There are twenty-five, all pensioned; some at 3000 r. (340l.), but most at 1000 r. (113l.) per ann.—Grant of a Calvinist chapel at Francfort on the Main.—Royal proclamations: from Berlin to the university of Halle, Dec. 21, 1787, and from St. James's to that of Gottingen, Jan. 8, 1788. These are brought together by way of contrast.—Fate of the celebrated *Illuminatis* in Bavaria. The long list of deserving men, persecuted with imprisonment, banishment, &c. gives us a very unfavourable idea of the civilization of that country.—Account of a ship fitted out from Bremen for the Greenland whale fishery.—Tables of the clinical institution at Gottingen, for two years.

Austrian dominions. On the new Austrian code of laws.—On the wretched state of the university of Lemberg.—Population of Hungary.—On the apparent design of exterminating the Hungarian language.

Denmark. On the proceedings of the committee for improving agriculture.—On the new coinage in Schleswic and Holstein.—On

Indigo Fera. Indigo. The largest seed from Surat. The smaller affords the best indigo.

Moringha. Indian horse-radish.

Besides plants of the yam *Dioscoria Alata* and *Convolvulus Battatus*.

the balance of trade. This is against Denmark: probably from the East and West-India trades being principally carried on with foreign credit, and the scanty harvests, which generally make a considerable importation of corn necessary.

Sweden. An authentic chronicle of this kingdom, from 1779 to 1786.—An interesting account of the laws enacted by Gustavus III, for the promotion of religion, of the administration of justice, of trade, navigation, fishing, agriculture, working of mines, and literature, with the improvement of his sea and land forces, and to remedy the dearth of provisions in 1781.—The comparison of the war between Sweden and Russia in 1741 with that of 1788, and the account of the insurrection in Finland, are valuable historical pieces.

Relative to the grand controversy, whether, and in what manner, the sovereign can annul privileges guaranteed by oath, if he believe them to be detrimental to the community, are, a defence of the abolition of the privileges of Estonia, to which is joined, an account of the former and present state of Riga: the speeches for political freedom of the representatives of the people at Paris, and at Pest: and the representations of the Austrian states against the inequality of the tax imposed on account of the war; with remarks by the editor.

The looking-glass for less, and that for great princes, are proofs how freely the Germans speak on matters of state. If with these we take the essays on toleration, population, quacks, infanticide, and fornication, we shall have a just idea of the political wants of the present age. The accounts of the impostures of secret societies, animal magnetism, and somnambulism, are well adapted to the times.

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ART. XVIII. Schwerin. *Freyheit & Eigenthum der Bauern in den Domainen als ein Mittel zu einer grosser Verbesserung des Bauerstandes, &c.* The Freedom and Property of the Peasantry Means of greatly improving their State, and also the public and private Revenues of Mecklenburg; in Letters to the Public: by B. 8vo. 74 pages. 1787. First Continuation, 104 pages. Second Continuation, 76 pages.

The author is Ernest Fred. Bouchholz, at present counsellor to the duchy. He thinks, though an advocate for the freedom of the peasants, that to render it them *gratis* would be too great a gift: whilst the rating it at a certain sum, would be preferable, as a matter of finance, to a new tax. But how would it be a gift? If a powerful man have long withheld from me my right, is it a gift when he restores it to me?

Jen. Allg. Litt. Zeitung.

CLASSICAL LITERATURE.

ART. XIX. *Weston Underwood, Bucks.* We are happy in having it in our power to inform our readers, that Mr. Cowper, the elegant author of the 'Task,' and many other ingenious pieces of poetry, has compleated his translation of Homer. Some time will necessarily be employed in revising this arduous performance; and then the public will be presented with a work, which, from the well-known abilities of Mr. C. has excited general expectation.

ANTIQUITIES.

ART. XX. Milan. *Delle Antichità Italiane, &c.* On the Antiquities of Italy. Vol. I. Large 4to. Near 300 pages, with several plates. 1788.

This work, the author of which is the celebrated Count Carli, is to consist of four volumes. The present is divided into four books: the first treats of the Italians prior to the foundation of Rome; the second, of the primitive Istrians, and the neighbouring people, with the conquest of Istria and Cisalpine Gaul by the Romans; the third, of the particular laws of Cisalpine Gaul, with the state of the Illyrians, Dalmatians, Pannonians, Liburnians, and Japygians; the fourth, of the chorography of Istria when a Roman province.

In tracing the origin of the inhabitants of Italy, Count Carli extends his conjectures to that period when he supposes the ocean to have made its way betwixt the mountains, which form the strait of Gibraltar, and produced the Mediterranean and adjoining seas. Though the memory of such an event be not even preserved by tradition, he thinks its truth sufficiently proved by natural evidence; and adduces in its support, numerous physical reasons, taken from the structure of the mountains, the composition and strata of the earth, with the form and situation of valleys now become gulphs. At this period Saturn first came into Italy, which he named Saturnia. Previous to the establishment of any Grecian colonies in Italy, various nations were settled there, and the Pelasgi, then inhabiting Etruria, sent colonies into Greece prior to the siege of Troy. The manners and customs of these civilized people were gradually adopted by the barbarous nations, who at that time inhabited Greece. Here the author offers some very probable reasons in support of a conjecture, that the Trojans were descended from those Pelasgi, who were the most ancient inhabitants of Italy. He then proceeds to examine the advanced state of civilization amongst the Pelasgi, and their influence, in very remote periods, on other people who had made any progress towards emerging from a state of barbarity; showing, that they derived great part of their language, their letters, arithmetic, customs, rites, ceremonies, and even deities, from the ancient inhabitants of Etruria. To this he adds some useful remarks on coins, which likewise he discovers to be of Pelasgic origin. He proves, in short, that these people were the first who cultivated social and political life, and that, either by their emigrations, commerce, or conquests, they spread these amongst other nations, who have not rendered themselves worthy of being recorded to posterity.

Having discussed the origin of the Italians, Count C. proceeds to the particular examination of Istria, to the antiquities of which he confines himself, as those of other parts of Italy have already been amply handled by others. The name of Istria he derives from a Pelasgic colony, who, settling at the mouth of the Danube, at that time called Ister, assumed its name: these, afterwards, disliking their situation, or driven from it by their neighbours, returned to their own country, and settled in that part of it since called Istria, retaining the name of the colony they had abandoned. This explains some circumstances in history relative to Istria, which are by no means applicable to that country so called on the borders of the Adriatic.

The

The count promises us; in the future volumes, some more interesting inquiries, relative to the ancient political state of Istria, its laws, and its influence on the neighbouring provinces: in the mean time he bends his researches to the places where towns or cities mentioned in history, but of which we have now no vestiges, were situated.

M. Panzani, a physician at Pirano, has long been engaged in a work on the natural history of this country, but his avocations have not yet permitted him to put a finishing hand to it.

Efemerid. Letter. di Roma, & Giornale Encyclop. di Vicenza.

HISTORY.

ART. XXI. Venice. *Storia filosofica e politica della Navigazione, &c.* The philosophical and political History of the Navigation, Trade, and Colonies of the Ancients, in the Black Sea: by V. A. Formaleoni. Vol. I. 8vo. 302 p. 1788.

This work is to consist of four volumes. The present comprises the history of the Black Sea, from the earliest periods to the sixteenth century. The second will give its ancient hydrography, and whatever there is curious on the subject in history or physics. The third will point out the authorities on which the work is founded. The last is to be an ancient and modern Dictionary of the Black Sea. Three charts will be given with the work. The first, an ancient one, with the longitudes and latitudes as laid down by Ptolemy, with the positions and distances of places according to Herodotus, Polybius, Varro, Agrippa, Strabo, &c. The second, a copy of the hydrographical and nautical chart of the Black Sea, preserved in the library of St. Mark at Venice; the most ancient of its kind existing. The third, the Black Sea, according to the measurements lately made by order of the Divan, the part belonging to the Crimea compared with plans lately taken by Russian officers, and corrected from indisputable authorities. 'My design,' says the author in his preface, 'is to hold out to modern nations the conduct of the ancients, as a pattern for the trade of this vast sea; and to induce them, from the example of the latter, to study and re-establish a commerce, which has been the source of the greatness of more than one people, but has been lost to Europe for almost three centuries.'

They who are inquisitive after the colonies of the Greeks may here find the advantages of their establishments in Europe enumerated, and how they were neglected for others in Asia, which occasioned the former to separate from, and lose all connexion with their mother country. The reflections of M. F. are profound, but we could wish for a little less inaccuracy with respect to facts and style.

Novelle Letterarie di Firenze.

ART. XXII. Leipzig. *Anleitung zur Kenntniss der allgemeinen Welt- und Völker-Geschichte, &c.* Introduction to the Universal History of all Nations, for the Use of Students: by Ch. D. Beck. Vol. I. 8vo. 329 p. Price 20 g. (3s.) 1787.

The author is too modest in confining his book to youth, as we think it does not deserve to be neglected by those who are more read in history. The text is followed by notes, partly historical, partly critical, which evince an extraordinary acquaintance with the best writers

writers of antiquity. This volume reaches to the Macedonian monarchy: the second is to come down to Pope Gregory VII. and the third will conclude the work. *Jen. Allg. Lit. Zeitung.*

ART. XXIII. Amsterdam. *Het Vereenigd Nederland, &c.* History of the United Netherlands: by the Rev. Jean Florent Martinet, M. A. Member of several Societies. 8vo. 605 pages, with plates. 1788.

M. M. is already known by several successful publications, but he appears to us rather too negligent of preserving the reputation he has acquired: this, however, applies more to his style than his matter, a defect which he has otherwise amply repaired. His work is methodical, instructive, and abounding with virtuous and patriotic sentiments. He begins with a geographical description of the country, and proceeds to its history, from the earliest period to the present times. The events of late years he passes over very hastily and cautiously, excusing himself with the remark, that it is for posterity alone to do justice to transactions. He concludes with whatever relates to the possessions of the Dutch in foreign parts; the population of the United Provinces; their different branches of administration; the stadtholdership; their nobility; the national character; their language; the ancient and modern state of the arts and sciences in them; establishments for promoting these: the great men, trade, internal and external navigation, navy, admiralties, fisheries, agriculture, revenues, and religion of the republic.

The most remarkable features in the character he draws of his countrymen are; attachment to their country; abhorrence of slavery; a courage the more obstinate because cool; active, persevering, indefatigable industry; well-directed benevolence; great openness and probity; modest simplicity; manners equally distant from a civility at once suspected because premature, and from a disgusting rudeness or unsocial reserve; great aptitude for letters, arts, and science; respect for religion and piety.

Many instances selected by M. M. which deserve to be better known than they generally are, show the strict faith and intrepid heroism of the Hollanders, in as brilliant colours as any that adorn the pages of Roman or Grecian history. Albert Beiling, who in the 15th century was governor of the town of Schoonhoven, having defended it obstinately against the faction of Hoeck, on being taken, was condemned to be buried alive. Requesting a month's delay to put his affairs in order, it was granted him, on his parole. The month expired; he returned, and his sentence was executed. About the same time, the little town of Barneveld was attacked by the opposite party, the faction of Cabilliaux. John van Schaffelaar, with eighteen or nineteen others, retired into a church, which they bravely maintained for some time. Convinced, however, of the inutility of their resistance, they at length demanded to capitulate. They were answered, that they should have no quarter, unless they would throw their leader down headlong from the tower. Rather than dishonour themselves thus, they resolved to die. But Van Schaffelaar, knowing the implacable animosity of their enemies, voluntarily mounted the tower: 'Friends,' said he, 'I must die once, and I will not be the cause of your deaths:' immediately throwing himself down on the pikes of the enemy, who stood underneath the wall, and soon dispatched him.

M. M.

M. M. has engraved three plates of signatures of celebrated men, copied from originals. They are in all 103. The two worst written are those of Frederic-Henry, prince of Orange, of all the stadtholders the best, and that of the duke of Alba, of execrable memory. Let any one then judge the moral character of a man from such grounds. [We would remark, however, that the duke of Alba had unquestionably great qualities, and that every one has not the discriminating eye of a Lavater.]

Journal Encyclopedique.

BIOGRAPHY.

ART. XXIV. *Paris.* The celebrated Baron Trenck has lately published a new edition of his Memoirs, translated by himself from the original German, and revised by a Frenchman, in which the defects of both the former French translations are supplied. (That by Baron de Bock he styles 'a romantic abridgement of his history,' and that by the late M. le Tourneur he says 'is not a whit more faithful.') To this he has added several circumstances, which he has lately discovered at Berlin, tending to throw light on some of the causes of his misfortunes, which have hitherto appeared obscure; and other important particulars. He has also annexed a translation of his answer to some 'insolent critics,' published by him in Germany (see the two following articles).

This edition forms 3 vols. 8vo. It is ornamented with his portrait, his whole length in chains, and seven other plates. Price sewed, 15 l. (12 s. 6 d.)

Jen. Allg. Litt. Zeitung.

ART. XXV. *Lausanne.* *Nähere Beleuchtung der Lebensgeschichte des Freyherrn von Trenck, &c.* A more accurate Examination of the Life of Baron Trenck, in Answer to his Charges against Frederic the Great: by a Brandenburg Patriot. A new Edition, revised throughout. To which is added, a Reply to Trenck's Defence against the Examination. 8vo. 150 p. Pr. 8 gr. (1 s. 2 d.) 1788.

ART. XXVI. *Frankfort and Leipzig.* *Wahrhafte Erzählung der Schicksale des gewesenen Kaiserl. Reichshofraths, Grafen von Grävenitz, &c.* A true Narrative of the Conduct of the late Counsellor of the Imperial Bench, the Count of Gravenitz, to justify him against the Accusations of Baron Trenck; in a Letter from Mecklenburg. 8vo. 63 p. Pr. 4 gr. (7 d.) 1788.

Had the reign of Frederic the Great been less mild, less free from despotism, than it actually was, the life of Trenck would not have excited so much notice: but no wonder his history was read with such avidity, when a solitary example of severe punishment, without his crime being publicly known, drew every eye to his sufferings. His story, however, seems to resemble that of Robinson Crusoe: it is founded on facts, but facts highly embellished. It is certain that he was confined at Glatz, made his escape, was retaken, and confined at Magdeburg: but of all the rest, it is difficult to ascertain what is, and what is not true.

The former of the abovementioned tracts examines his Memoirs, points out severalrodomontades and contradictions, and adduces sufficient reasons for doubting his veracity: and we may observe, that a man who can slander any one, under the most solemn asseverations of truth,

truth, as it is clearly proved, in the last mentioned tract, that Trenck has general de la Motte Fouque (see our Review, Vol. II. p. 381), his daughter, and the count of Gravenitz, deserves no credit in any thing he may assert. It is true, indeed, Trenck has published his life when few are left to bear witness against him: but who is there that will not be satisfied with these?

Jenische Allg. Lit. Zeitung.

T H E A T R E.

ART. XXVII. *Paris.* March 17, was performed for the first time, at the Opera-house, *Aspasie*, an opera in three acts; the words by M. Morel, the music by M. Gretry. We can say but little in praise of the dialogue, and of the music nothing need be said: in this, and the superb spectacles afforded by three feasts, in honour of Apollo, Bacchus, and Venus, consists its merit. The plot is slight, nor are the characters of the personages strongly marked. The subject is Hipparete's being deserted by Alcibiades for the courtesan Aspasie, who gives up her lover to his former mistress. The dialogue would certainly admit of much improvement, and the subject affords scope for it.

L'Esprit des Journeaux.

D R A M A.

ART. XXVIII. *Paris.* At the *Théâtre de Monsieur*, a new piece has been represented, which we notice for the whimsicalness of the idea. This piece, called *Les Grands & les Petits*, 'The Great and the Little,' was a *double* comedy, in one *double* act, and performed on a *double* stage. One part of the scene represents a cottage at Villette, separated from an apartment in Paris by a willow hedge. The subject is the same in each, the marriage of a daughter. In one it is a peasant about to give his daughter to the man she loves, and by whom she is beloved: in the other, a countess resolved to force hers to become the wife of a man she detests. To give at least one species of *unity* to the piece, the countess is made the godmother of the peasant's daughter, who is introduced into her chamber to acquaint her with her intended nuptials, and receives from her a wedding gift. A generous and wealthy uncle of the countess's daughter effecting her union with the man she loves, on one side, and a good action of the peasant, on the other, terminate the piece. Several parts were much applauded, but such a violation of all the laws of the drama could not pass without exciting many murmurs.

L'Esprit des Journeaux.

T O C O R R E S P O N D E N T S.

Our obliging correspondent, *A Philanthropist*, will find what he inquires after in our last number. The work he mentions we have not seen advertised, and it is not come to our hands. We apprehend, that the *contents* on the blue cover of our numbers are arranged in the order he describes.

¶ In reviewing a pamphlet entitled *Private Worth the Basis of Public Decency* (see Vol. IV. p. 260) we thought ourselves warranted in ascribing that publication to Isaac Hawkins Brown, Esq; and are obliged to a correspondent for informing us of our mistake.